

MESSAGE FROM THE HEART

TO OUR BROTHERS AND SISTERS IN

PALESTINE

JOIN THE CARAVAN OF IZZAH



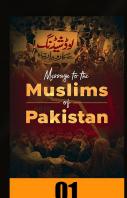
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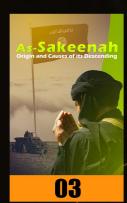
Message to the Muslims of Pakistan

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JOIN THE CARAVAN OF IZZAH

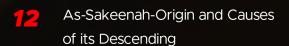


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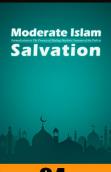


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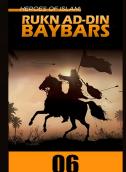
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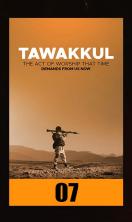


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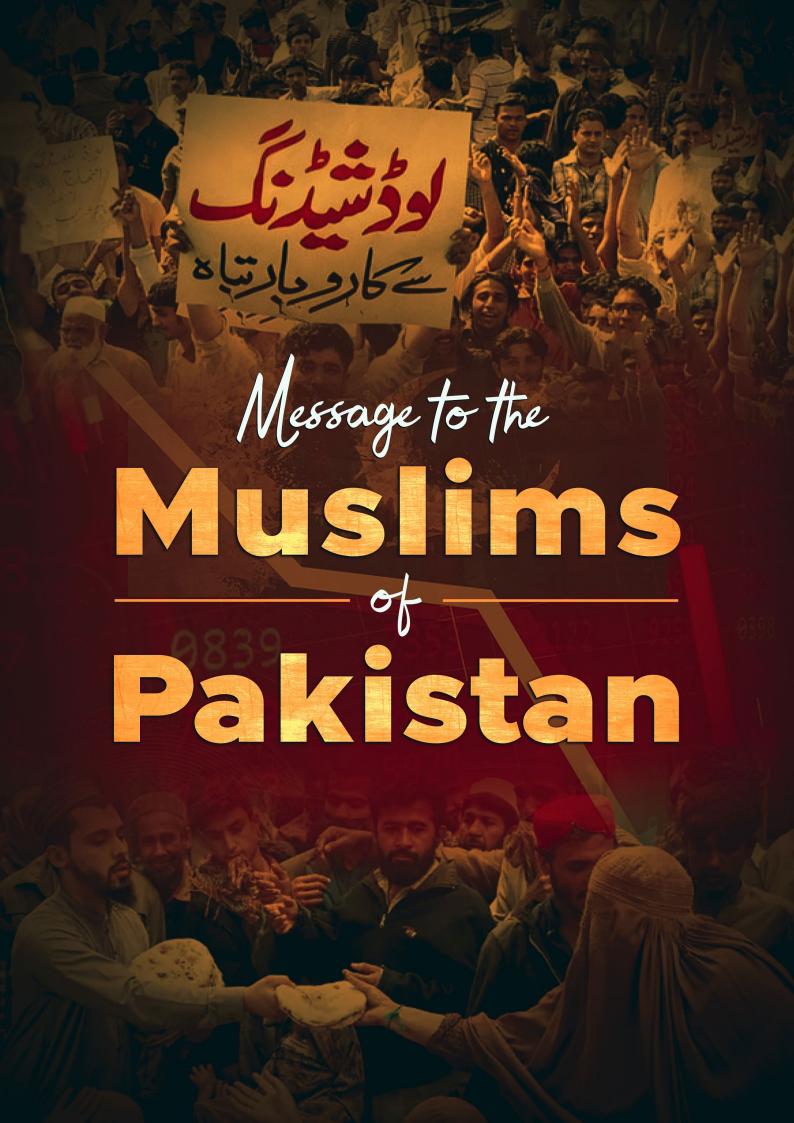


RULING ON DEFENSIVE
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AND NULLIFICATION OF INEQUALITY OF
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The murtadd government of Pakistan has sought financial help from atheist China and other countries of the infidels across the world. China slyly pretends to support Pakistan while its real objective is to plunder the wealth of Pakistan. The fact that Pakistan is facing its worst financial crisis is a clear indication that its governance is a failure and it is a blot for the Ummah. The Pakistan government, under the reeling debt from China and elsewhere, is a slave to the hegemons who incarcerate and prosecute blameless Muslims. The Chinese kufri regime is long known to have prosecuted and killed our blameless Uyghur Muslim brothers.

O Muslims of the World! China is a monster filled with hatred for the Ummah and Pakistan is its slave, assisting China in every step of the way. It is not surprising that Allah, the almighty, has punished Pakistan for the sins of its government.

O the Muslims of Pakistan! Know that your murtadd government is selling your property and staking your futures to fill its own coffers. This murtadd regime of Pakistan is one which glorifies and celebrates apostasy. The vast spread of poverty and hunger in Pakistan is a direct outcome of Allah's wrath over the deplorable rule in Pakistan.

O the Muslims of Pakistan! Rise to the ignominy and un-Islamic rule your rulers are propounding, and spewing hatred. The lives of

countless children and elderly are at stake, for Pakistan has sold their futures to the Crusaders of the West and the Communist kafir in the East. despite the fact that the kufr in these countries cast perpetual agonies unto our Muslim brothers, their women, children and elderly. The goons in Pakistan were silent when thousands of our Muslim Uyghur brothers were coerced to be evicted from their homes and huddled into concentration camps at the behest of the Chinese regime. Our brothers were kept from performing any form of worship to Allah, the Almighty, so much so that keeping the Quran was also criminalised. Additionally, the murtadd government of Pakistan is constantly not only supporting this behaviour but also casting similar atrocities over our brethren in Pakistan. The premise for the construction of the state of Islam was Shariah, a state for Muslims, and to follow the Sunnah. Decades have passed but the murtaddin of Pakistan have not been able to establish Islamic system of government in Islam. Instead, they sell their children and women to kufr from other countries. They conspire to eliminate the mujahidin of Islam and direct their unholy army to do so. They want to stop the mujahidin, who fight for the rule of Allah, for Islam and for faith and for Allah's word, and for establishing Shari)ah in Pakistan.

O the Muslims of Pakistan! Come fight shoulder to shoulder with the mujahidin of Islam to weed





PAKISTAN'S ANFLATION AS AIGHEST IN THE WORLD.

out the corrupt unholy system of murtaddin in Pakistan. It need not be informed how these murtaddin went to a madrassa in Islamabad and slit the throats of innocent students and slaughtered the Muslims too. Anyone, who stands up against this system of disbelief and kills anyone who-Naudubillah- insults our Holy Prophet and his Sahabah (ra) gets sentenced to death. But the so called Islamic country (Pakistan) releases the blasphemers. How can this be Islamic? This is a system of disbelief. O the Muslims of Pakistan, the followers of faith and the believers of Allah! The government and the army of Pakistan have left no stone unturned to incite all actions against the mujahidin of Islam. Allah says: {O you who have believed! If you help (in the cause of) Allah, He will help you, and make you hold firm. But those who disbelieve (in the Oneness of Allah Islamic Tawheed), for them is destruction, and (Allah) will make their deeds vain} [Muhammad:7-8]

O the followers of Muhammad #! Believe in the path of Allah for He will help you in His

path of glory. You need to defend your faith against this unholy group of murtaddin running the infidel government of Pakistan. You need to protect your children and women that this infidel government of Pakistan is ready to sell to the disbelievers. You need to avenge the humiliation of our Uyghur brethren at the hands of the Chinese. You need to take up arms against the historical debt that you owe all those mujahidin of Islam who gave away their lives for an Islamic rule and to protect your women and children. No matter how strong and well planned the plots of the enemies of Allah may seem {Ever feeble indeed is the plot of Shaitan [An-Nisa: 76]. No matter how much their might is, and how hard their try to extinguish the light of Tawhid, their plans backfire upon them. The light of Tawhid will spread far and wide if you initiate steps against these people who only imagine harm to our faith, our blameless brethren and their families. The result of their consequences has begun. The economic downturn and the security failure in Pakistan is an indication by Allah that the government is short-lived. The moments of

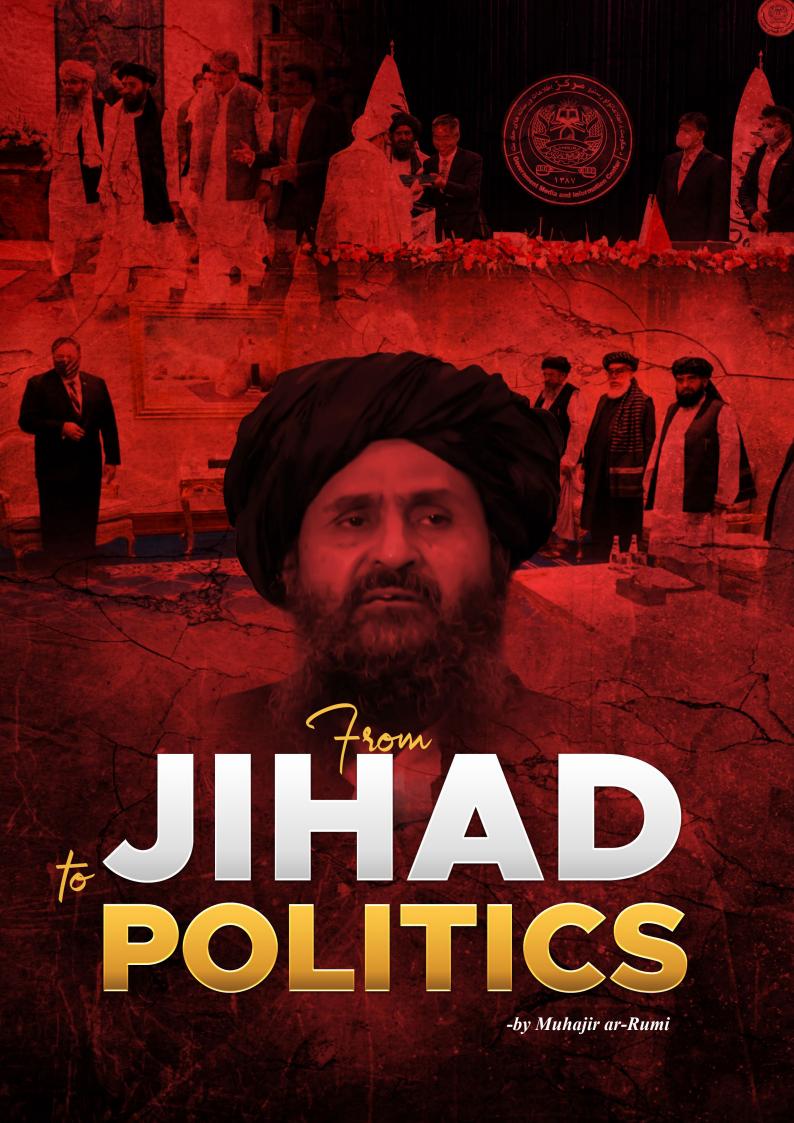


glory for Islam are not far when the faithful will tear down this government. It is not unknown, that the Pakistan's former Chief of Army Staff, Qamar Javed Bajwa, took General Asim Munir to America and the Americans sent him back to Pakistan with their new plan. No Muslim will abide by the plans that these Crusaders have schemed for Pakistan. The government of Pakistan, like a mad rabies-infested dog, goes from pillar to pillar biting its own kin and teaming up with the enemy. It is high time that Sunnah be bought in Pakistan and the kafir dog be killed. Only then will our children be safe.

Only then the future of this country is in the safe hands of Allah, the Merciful.

O Muslims of Pakistan! Now, it is your choice, either you can allow these anti-Islamic powers on your land or can target them and their interest on your soil. If you will let them grow on your land, they will entangle you and encroach on your land in the name of business and aid. We all know that neither the existence of rulers of Pakistan is in favour of Islam, nor are its allies. It is your choice; you can accept their existence on your land, or can save your land from their trap.







Examining the impact of replacing sword by evil minds on the Ummah.

We don't need more groups or politicians, we need men to fulfill their obligations, not to fill their bellies or banks.

Leadership has an immense responsibility in Islam, all four Khulafa after Prophet Muhammed stook these roles very seriously, they did not use it to inflate their ego or show how powerful they were or to claim wealth for themselves leaving the Ummah starving. They never did so. They feared Allah, it made them more humble, not like today, it seems out of every conflict instead of putting time into fighting, leaders are putting more strategy into climbing the ladder of stardom, being CEO before the company even starts per say; the nightmare in Palestine and Westbank is a fine example of this chaos: between West Bank and Jerusalem there are about 25 so called Sunni Islamic Jihadi groups, this is outrageous to think that there are that many groups in such a small area, and to think that is not the start of the problem you are not thinking straight obviously.

There is a saying" Too many chefs spoil the soup," this is very obvious in Palestine, you cant have 25 different ideas regarding Jihad, its all political, every group wants to rule or control if

they win, which at the rate they are going, will never happen, but the point is they have turned Jihad into something of a catalyst to forward their own devilish agendas, hoping to attract global attention or to get foreign supports by which in turn they end up with heavily swollen bank accounts and their families are well set for dunya, while they have no interest in the affairs of the Islamic Ummah or Al Aqsa at all, while they should have done something on their own instead of begging to the UN Taghut, they should have strived to annihilate Netanyahu in his own home as well as his Zionist underlings. Ironically, the reality is the US keeps filling the pockets of Mahmud Abbas and his men, and he does whatever he is told by the West, and Hamas and all the other groups are all the same- alliance with some Tawagheet and enmity with the others. If they were true to Allah, true to Islam then they would have at least all joined together somehow and organized a huge ground offensive for liberating Al-Aqsa and implementing Shari>ah, but they don't do that, once and a while they fire fireworks, and boast in calling them rockets.

The political agendas have held up a proper attack response, look at Palestine's neighbour Lebanon, they have a military, they wont attack Tel Aviv, look at Jordan, and the same is the case with all other Arab Tawagheet, who



possess cutting edge military technologies, 4th generation fighter jets and other equipment. They are inactive regarding the issues of the Ummah not only because they are cowards, but because they are in it for themselves, they have no interest in Jihad because the US and its allies might get upset, and recall the billions of dollars in loans, or sanction them, or cut them off from global trading, but this could have all been avoided if the Arab nations got together with one goal and blow the US right off the map like it was not even their, kind of like the twin tower situation currently. Unfortunately this power hungry cancer has spread a lot further than Palestine, it has spreaded to Iraq and Syria; with the emergence of HTS and his band of fools, Jolani became no exception to this thirst for power, even back in his Dawla Islamiya days, people spotted how self soothing he was and his desire for power, so much that it almost costed him his life, but through a lot of tears and begging, he had convinced Dawla Islamiya not to dispose of him, but once in safety, those fake tears turned to greed, which gave birth to HTS, a political entity in the disguise of a group fighting for the sake of Allah, and that was not only to work alongside the enemies of Islam in destroying the Khilafah, but also to attract

the US for becoming its proxy in its fighting against Islam and to secure his position as the head or the boss of the murtadd factions fighting directly ir indirectly for the Crusaders> interests in Syria. It is no secret that the US will open the floodgates of money and finance anyone willing to align with their policies and become their puppets, and this is exactly what Jolani did, he traded his military outfit for western suits and shoes, reaching out to American journalists for interviews to show the US what a diplomatic personality he really is. This is because his attempts to contact US congressmen to win their support had failed, words are words, he needed to show the US he was exactly the same puppet they were looking for in Syria, and he was going to prove to them that he was serious, so Jolani sprung into action and decided to start attacking all other fighting factions as he declared that his group HTS was to be the only one fighting in Syria, so he could control the narrative and show US that he can get the job done. Eradicating these types is paramount when they started to show their agendas early on, had mujahidin followed through and not fell for his fake tears, a lot of things might have been different, and Allah knows best. This type of personalities in the field of Jihad is extremely





dangerous and needs to be dealt with earlier than latter when they become too powerful and hard to reach, for example Sisi should have been eliminated way before his grabbing power, and everyone or anyone who speaks or develops a democratic agenda in their groups> mission statement is pure kafir and their interest is no longer for the Muslims, but rather for themselves in the hopes of attracting the US for supporting them and put them in power. Jolani must be hunted like a rabid dog, and there should be the message that anyone traversing the same path from Jihad to politics will meet the same fate, and every male in Jolani's group should be eliminated so as to rule out the potential for vengeance. And for the group who fought against our 4th Khalifah and killed him, their celebration will be short as they will be hunted down, and they will meet the most painful of ends, bisidhnillah, and for the rest of HTS, repenting would be the best as the retaliation

for the Khalifah's death is going to be swift and they will all meet their end, bisidhnillah.

In closing, Jihad for the sake of Allah and to establish His rule brings riches that no one could ever imagine; times are tough in the dunyah, little wealth, little food etc..... but these are all tests from Allah the Exalted, we were not meant to stay here for long, and certainly not for amusement and play, while these riches from the kuffar can be tempting, given that the punishment from Allah is a severe deterrent, turning back to enemy in battle is severe in consequence as stated in the Quran [8:15-16]:

يَــَّأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ٥٠ O believers! When you face the disbelievers in battle, never turn your backs to them}

وَمَن يُولِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالِ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ أَ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَلَهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمُصِيرُ ١٦

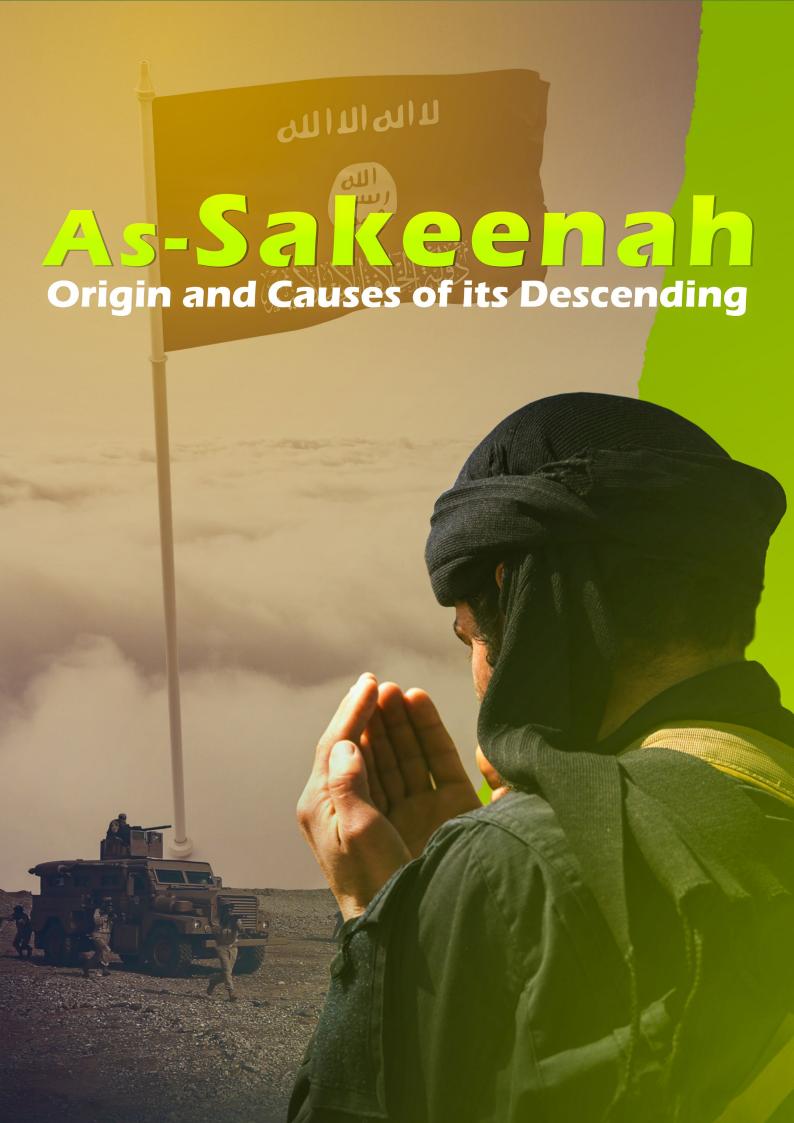


{And whoever does so on such an occasion—unless it is a manoeuvre or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!}

Now this is the punishment for turning back on kuffar in battle, then what does one think what his punishment will be for turning his back on Jihad, aligning with the kuffar, attacking the mujahidin, and killing a Khalifah, and so on.

If you are to lead a group in Jihad against the enemies of Allah, to aid those oppressed and to establish Shari>ah then die in that state, as this is a noble death with much more reward, lead as the Prophet did and those four righteous Khulafa did, and those great warriors of Islam did to keep the reputation and dignity of Islam intact, don't be a sellout as this only lets our enemies think we are weak, and it hinders the ultimate goal and makes working together much more difficult, we fight for Allah and our reward is in the Hereafter.





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As-Sakeenah or tranquility is derived from calmness, it is the opposite of trouble and restlessness. It is also manifested by external consistency, such as bowing the limbs during prayer and moving with tranquility are similar to this, just like Prophet said: "When Salah is started do not make haste for it, and whenever you come for it, you should come with tranquility, and pray whatever you get (with the people) and complete the rest which you have

Similarly, it also refers to the tranquility of the heart, opening of the chest, and the pleasure of the heart with the abundance of faith, like the Prophet said: "No people gather in one of the houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, Sakeenah will descend upon them, mercy will envelop them, and Allah will mention them to those who are with Him." [Sahih Muslim]

Calmness of heart in times of fear and distress

is a gift from Allah which descends on the righteous servants of Allah. The hearts of the servants gets relaxed and become protected from
fear and anxiety, whereas in the times of
troubles, Sakeenah causes steadfastness,
faith, and beleif. Ibn al-Qayyim said:
«Basically as-Sakeenah (tranquility) is
calmness and tranquility, and it is the
calmness that Allah brings to the heart
of a servant during times of great
fear and anxiety, and it does not let
him become anxious during
the trials. So, his faith,
strength of certainty,
and steadfastness
increases.» [Madarii as-Salikin]

and the anxiety of the hearts, Allah Almighty bestows tranquility to His servants, which is a mercy from Him and a tadbeer (means) for this mercy on His servants. It happens normally in all acts of worship, but especially in Jihad; hence it is the reason of the mujahid's steadfastness; with this his heart is satisfied, and he further advances on Allah's way.

As-Sakeenah is mentioned in the Quran in several places, as He Azzawajjal mentions about the Battle of Hunain, where even a number of Companions were counted in it, so except for a few, the hearts of other Companions trembled. Therefore, Allah the Almighty sent down tranquility to the hearts of the Companions who were fighting around the Messenger in the battle field.

Allah the Exalted says in Quran:

{Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the





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recompense of the disbelievers} [At-Tawbah: 26]

So, when Allah the Almighty sent down tranquility on those who stoodfast, defeat was turned into victory, and Allah Almighty punished the disbelievers with their hands.



The Day of Hijrah

And when the followers of Islam were going through very difficult time, the mushrikeen of Makkah chased the Prophet and his Companion until they took refuge in a cave; so in such dire state of fear, Allah the Exalted blessed them with Sakeenah, as Allah Azzawajjal says in Quran: {If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, «Do not grieve; indeed Allah is with us.» And Allah sent down his tranquillity upon him and supported him with angels you did not see} [At-Tawbah: 40], and this is how Allah Almighty helps His righteous servants with Sakeenah in the state of fear until they get calm and pleased, and this increases their Imaan, as Allah Almighty says in His Book: {It is He Who sent down Sakeenah into the hearts of the believers that they may grow more in faith along with their [present] faith } [Al-Fatah: 4]

The Day of Bayah

The second place where Allah mentioned believers were blessed with Sakeenah is when they (the believers) had Bayah (pledge) to fight against the mushrikeen; it was when the Messenger of Allah set out for Umrah towards Masjid al-Haram and he sent forth Usman (ra) before he arrived there, but later they heard that mushrikeen have killed Uthman (ra), so after that the believers stood up to take revenge on the mushrikeen; they gathered under a tree and pledged allegiance to the Messenger to wage war against them till their death, as Allah the Exalted mentions this in His Book: {Indeed, Allah was pleased with the believers when they gave their Bayah (pledge) to you (O Muhammad) under the tree, and He knew what was in their hearts, so He sent down

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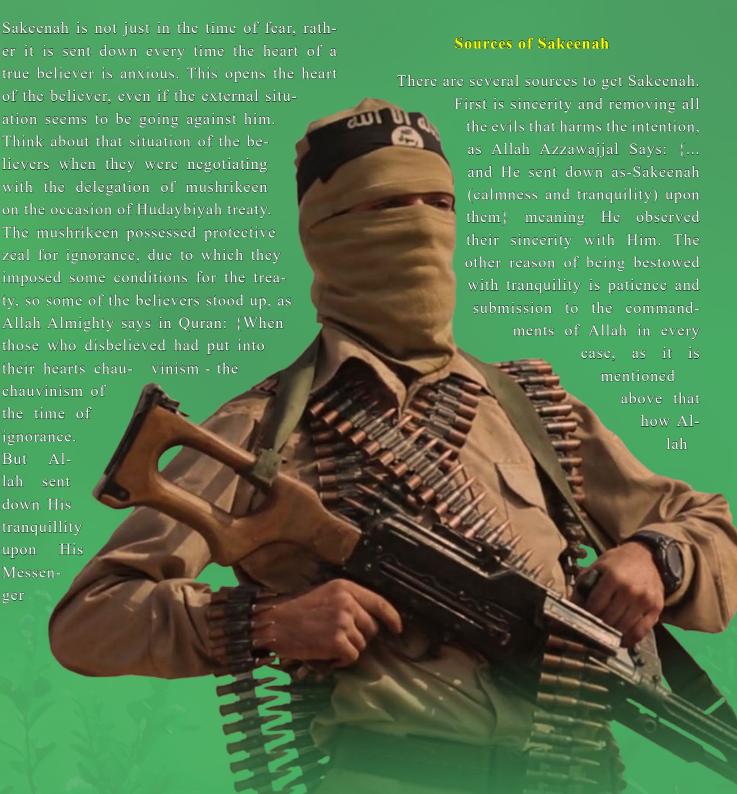
15 Khurasan

as-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victo-

So when Allah the Exalted observed their truth-

On The Day of Hudaybiyyah

and upon the believers and imposed upon them Allah, of all things, Knowing \[[Al-Fatah:26], keenah which opened their chest for the near victory and blessing. Allah the Exalted wanted good for them, even if it appears evil to them.





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by enemy, the believer supplicates to the Lord like the Messenger kf Allah supplicated to Allah, as narrated by al-Barā ibn 'Āzib (ra) in Ahzab, I saw the Messenger of Allah acarrying (O Allah), we would have got no guidance, nor we meet our enemies.»

would recite the verses of Quran in which Sakeenah is mentioned. I heard from him of weakness appeared to him, he difficult for me, I ask my relatives or those close to me to recite the verses of as-Sakeenah. He said: Then I become able So I sit down, and there is no more such

Khurasan 16

currences. And he further said: I have experiof calmness



'Āzib (ra) reported: A man was reciting Surat Al-Kahf, and his horse was tied with two ropes beside him, a cloud came down and spread over that man, and it kept on coming closer and closer to him until his horse started jumping (as if it was afraid of something). When it was morning, the man came to the Prophet and told him of that experience. The Prophet said, "That was Sakeenah which descended because of (the recitation of) the Quran."

ed because of (the recitation of) the Quran.»
[Agreed Upon].

Another reason is resorting to tranquility while performing worship, for the sake of following the command of the Prophet because he commanded us to resort to tranquility during worship; resorting to tranquility while bowing the limbs [during prayer] is one of the reasons of descending of Sakeenah in the heart, as it is previously discussed that Prophet ordered that the Muslims should

Imam Bukhari reported from Abdullah Ibn Abbas (ra) that he narrated: The Prophet departed on the day of Arafah.

So, he heard behind him loud shouts, beating, and sounds of the camels. So, he pointed with his whip towards them and said:

«O people, proceed calmly, for goodness is not attained

they should approach

the same is ordered

during the Hajj.

by rushing.>

Another reason is to be pleased with Allah's decree. Ibn al-Qayyim (rh) says: «Nothing is more beneficial for him than the type of Sakeenah which descends due to being pleased [with Allah) decree]. Whenever [such] Sakeenah descends, he becomes steadfast, situation gets improved, and his heart gets cured too. The feelings of anxiety, in the form of abundance and scarcity, are removed from him. [But] happiness, comfort, peace, good life, and security

Sakeenah is the greatest blessings from Allah, and being pleased with the decree of Allah the Exalted in all situations is the greatest cause of being bestowed by Sakeenah.» [Madarij as-Salikin]

In The Path of Jihad

The mujahidin in the path of difficulties are tested with trials, and they are also bestowed with Sakeenah until their fear is removed, and it becomes easy for them to clash with the enemy. For example, mujahidin were facing the multitudes of enemy during the battle of Badar, which was an occasion of great horror, such that those fac-

17 Khurasan



But Allah the Exalted changed this fear into took the Companions, as Allah the Exalted says: {[Remember] when He overwhelmed you with which to purify you and remove from you the during the battle of Uhud, as Allah the Exalted

drowsiness: «I was one of those who suffered it would fall down and I would pick it up again.» fear into peace and anxiety into steadiness and calmness.

And this is still happening to those who are lah the Exalted. There are countless events when din found others snoring. Hence, it [slumber] is the sign of support, help and Sakeenah from praise is due to Allah for that.

fast, and help us against kuffar, and all praise is due to Allah, the Lord of the universe.



Moderate Islam

Normalization or The Process of Making Muslims Unaware of the Path to

Salvation

In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, and peace and blessings be upon His Messenger, our guide, Rasūlūllah (ﷺ), and upon his family, his Companions, and those who followed him righteousness.

As for what follows:

We can relate, ideologically, the modernist movement spreading these days resembles a deviated sect in the past. This sect was known as Muta'zila, which is dated back to the third Islamic century. Although those people accepted the Quran and the Sunnah, but they made ta'weel (their own interpretation of the Quran) and said 'aql (intelligence) takes precedence over naql (guidance of the Prophet #). However, this school of thought died out. Although the moderate movement did not evolve from them, but they are very similar to them. The moderate movement actually originated in Europe (in middleages). At the time when the scientific method came about in Spain, it was seen that what the church was teaching was not true. This led to a silent revolution. The basic view of modernism (in all religions) is that the religion should change according to the circumstances, and that it is not fixed. There is no such thing as absolute in this world. The Jewish and Christian modernist response in Europe tried to explain how the religion was still relevant for the people. They made innovations to keep people

interested in the religion (such as singing in church was introduced only in the 1900's). They tried to say the divine and the human aspects are mixed in the Bible and the parts that are true must be the ones that are not out of date. Also, the religion is improving over time and there is no absolute truth in the Bible. This is the time in the history when many Muslims were looking to Europe. This led to three choices: accept the West; reject the West; or mix the two (reform Islam), i.e. the fake Islam proposed by moderate murtaddin. Those who followed the third (the modernist) developed in, and focused on murtadd Turkish state - because it was under British influence and on murtadd Egyptian state - because Al-Azhar was situated in it. The members of this moderate murtadd movement judge Islam according to their 'aql. Some of their kufr in regards to it are:

- 1) They use 'aql for things which they can't comprehend;
- 2) They refer everything to it: accept what agrees with it, reject what does not;
- 3) They judge the revelation by it.

However, Ahl as-Sunnah wal Jama'ah believes that using the sound 'aql should lead one to the conclusion that the Quran and the Prophet are true and that their teachings should take precedence over pure 'aql (human intellect).



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According to the Western media, moderate Islam means that a Muslim can drink alcohol, go to clubs, dance, and basically do whatever he/she wants, and at the same time claim to be a practicing Muslim (although takfir is not done simply for committing major sins, but considering them halal which have been made haram by Allah Azzawajjal). In the Western media, a regular, practicing Muslim man who prays 5 times a day and grows a beard, or a regular Muslim woman who wears hijab is looked at as an extremist. Their vision for "reformist Islam" is not only that it merely abstains from Quran and Sunnah which they conclude as "terrorism". But also it includes dignity for gays and lesbians, full equality for women (which in actual fact is degrading women), respect for religious minorities (disbelievers), and tolerance for different kufri doctrines.

There is no real agreement on the meaning of moderate Islam, of course. Murtadd governments that wish to be labeled moderate generally need to comply with the agenda of the United States whereby they ultimately leave the fold of Islam by complying to the ways and laws of the kuffar. Therefore, the definition changes with U.S. policy goals. Willingness to negotiate peace treaties with Israel earned Egypt the unofficial designation of 'moderate' in 1979, which was followed by that of Jordan in 1994.

According to the "inclusion-moderation hypothesis," so called islamist groups that participate in the democratic process typically merit the label of moderate.

However, since the Sept. 11, 2001, attacks, and particularly since the rise of the Islamic State, moderation has more specifically corresponded to the rejection of violence (but turning a blind eye on the violence committed by the unbelieving masses on the Muslims) and the pure unadulterated teachings of Allah Azzawajjal when He said: {Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion

of truth from those who were given the Scripture (Jews and Christians) - [fight] until they give the jizyah willingly while they are humiliated} [9:29] {Fightinghasbeenenjoineduponyouwhileitishateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not} [2:216] {And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful} [9:5]

{And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing} [2:191]

Narrated Abu Huraira radīyallahu 'anhu: A man came to Allah's Messenger and said: "Instruct me to such a deed which equals Jihad (in reward)." He replied: "I do not find such a deed." Then he added: "Can you, while the Muslim fighter is in the battlefield, enter your masjid to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Huraira radīyallahu 'anhu added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders (for grazing) being tied in a long rope." [Sahih Bukhari]

Narrated Abu Sae'ed al-Khudri radīyallahu 'anhu: Someone asked: "O Allah's Messenger (**)! Who is the best among the people?" Allah's Messenger replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain peaks worshipping Allah and leaving the people secure from his mischief." [Sahih Bukhari] Narrated by Anas bin Malik radīyallahu 'anhu: The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." [Sahih Bukhari] Narrated by 'Aisha radīyallahu 'anha: (That she said),



"O Allah's Messenger! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)." [Sahih Bukhari] As one can clearly see from the above ayaat and ahadith that fighting has been enjoined upon us by Allah the Almighty, the Most Wise, and it contains so much blessings and goodness that even the women wanted to participate or do deeds that will grant them rewards in similar multitude with Allah Azzawajjal. The Muslims have no need to imitate any of the other nations, for Allah has perfected His religion and completed His Favour, and chosen for us Islam as our religion, as He Azzawajjal says;

{This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion} [5:3]

Islam forbids the Muslims to imitate the kuffar.

It was narrated from Abu Sae'ed al-Khudri (may Allah be pleased with him) that the Prophet # said: "You will certainly follow the ways of those who came before you hand span by hand span, cubit by cubit, to the extent that if they entered the hole of a lizard, you will enter it too." We said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said: "Who else?" [Narrated by al-Bukhari, 1397; Muslim, 4822] This hadith indicates that it is haraam to imitate the Jews and the Christians, and that those who follow them and tread the same path as them are criticized. Islam has reinforced this prohibition, by describing those who imitate the kuffar as being of them. So imitating the disbelievers in the name of "moderate Islam" is never permissible in Islam. It was narrated that 'Abd-Allah ibn 'Umar said: The Prophet said: "Whoever imitates a people is one of them." [Narrated by Abu Dawood, 3512] Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: "This at the very least indicates that it is haraam to imitate them, although the apparent meaning is that the one who imitates them

is a kafir." [Iqtida' as-Siraat al-Mustaqeem, 237.] The one who imitates the kuffar feels inferior and defeated, so he hastens to make up for his feelings of inadequacy by admiring those whom he imitates.

If these people were to ponder over the greatness of Islamic Shari'ah and understand how corrupt is that civilization they are running after in the name of "moderate Islam", they would realize that they are doing wrong and that they have forsaken something that is perfect and true for something that is imperfect and corrupt.

Allah Azzawajjal said: {You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. [3:110] It is the Muslim's duty to follow the truth and to join the victorious group, the people of Sunnah and Jama'ah (Ahl as-Sunnah wal-Jama'ah) who are followers of the pious predecessors, loving them for the sake of Allah whether they are in his own country or elsewhere, and cooperating with them in righteousness.

The attributes of the victorious group are related in a number of saheeh ahadith, for example:

The Prophet said: "My Ummah is an Ummah which carries out the commands of Allah; those who let them down or differ from them do not harm them, and they will keep adhering to this path until the Day of Judgement."

Muawiyah and 'Umar ibn al-Khattaab (may Allah be pleased with them) reported that the Prophet said: "A group of my Ummah will continue victoriously adhering to the truth until the Last Hour begins." Al-Mugheerah ibn Shu'bah (may Allah be pleased with him) said: "I heard the Messenger of Allah say: 'Some people of my Ummah will remain victorious overthepeopleuntil the decree of Allah reaches them."" 'Imran ibn Husayn (may Allah be pleased with



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him) said that the Prophet said: "A group of my Ummah will continue fighting for the truth, and will prevail over those who oppose them, until the last of them will kill al-Maseeh ad-Dajjaal." From these ahadith we may understand the following: (1) The Prophet's words "A group of my Ummah will continue . . ." indicate that this is a section of the Ummah, not the entire Ummah. This also indicates that there will be other groups and sects. (2) His words "those who oppose them will not harm them" indicate that there will be other groups who oppose the victorious group in the way they practice the religion (i.e. prophetic method). This also concurs with the hadith which describes the Ummah being divided into seventy-two groups or sects who oppose the one group that is following the truth. (3) Both ahadith offer glad tidings to the people who are following the truth. The hadith that speaks of the victorious group speaks of their victory in this world. (4) The words "until the decree of Allah reaches them" refer to the wind or breeze that will come and take the soul of every believing man and woman. This does not contradict the hadith "A group of my Ummah will remain victoriously supporting the truth until the Day of Resurrection," because that hadith means that they will continue to follow the truth until that gentle breeze takes their souls just before the Day of Resurrection, when many other Signs of the Last Hour will already be manifested. The characteristics of the victorious group From the ahadith quoted above, and other reports, we can derive the following characteristics of the victorious group:

- (1) They follow They the truth. are described variously "following as the truth," commandments "following the of Allah," "following the true religion," All of these phrases indicate that they are adhering to the true religion with which Muhammad # was sent.
- (2) They obey the commandments of Allah, which means:

- (a) They are distinguished from the rest of mankind by carrying the banner of da'wah towards Allah.
- (b) They undertake the mission of enjoining what is good and forbidding what is evil.
- (3) They will be victorious until the Last Hour.

The ahadith say that "they will be victorious until the decree of Allah comes," "they victoriously support the truth," or "they will be victorious over those who oppose them."

This victory includes: Being open and not hiding [the truth]: they are well-known and prominent and have the upper hand. They will be adhering to the true religion and righteousness, following Allah's commands, and fighting against His enemies in jihad.

(4) They are patient, and they resist enemies of Tawheed with patience.

Abu Tha'labah al-Khashani (may Allah be pleased with him) reported that the Prophet said: "After you, there will come days of patience, in which the patience required will be like having to hold a burning coal in one's hand."

So O youth, do not be lost in the labyrinth of apostasy in the name of "moderate Islam", rather adhere to the words of your Lord for verily He has stated: {And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper [2:120] And go forth as Lion's and affirm your belief by adhering to your Lord's words when He Azzawajjal said: {And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" \[[4:75]

MESSAGE FROM THE HEART

TO OUR BROTHERS AND SISTERS IN

PALESTINE:

JOIN THE CARAVAN OF IZZAH

-by Abu Muhammad al-Italy



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{O soul at peace. Return to your Lord satisfied and accepted. Enter among My servants and enter my Paradise} [Al-Fajr: 27-30]

{Maybe your Lord will have mercy on you, but if you persist we will persist.We have made Hell a prison for unbelievers} [Al-Isra: 8]

As we write, the toll of the genocide in the Gaza Strip keeps rising unabated. The figures of the massacre are stunning: in a month, more than 10,000 dead (4,000 children, 2,200 women), 22,000 injured, 2,200 missing, 7,500 attacks carried out, 15,000 building destroyed, about 70 percent of Gaza's 2,3 million residents have fled their homes, 1,006 families have lost multiple members. The beastly violence and terrorism lashed out by the Zionist

statelet of Israel at our Palestinian brothers and sisters is showing the world the true nature and the true face of the Jewish "apes and pigs" [Al-Maidah: 60], along with their real intention, namely the extermination of Muslims wherever they find them. Bearing in mind that, when these "inhuman animals" cannot directly kill, they instead submit Muslims and everybody else to their will. This is what occurred with all the harmless Arab murtadd regimes that have fallen, some before some later, into the trap of the "surrender accords", signed with the blessing of the gullible kuffar of the US-Euro Christian Crusaders, working at the service of the Jewish global Taghut. The sorrow of the muwahiddun for the tragedy unfolding in Palestine is truly immense, and the unimaginable atrocities being committed







against our Palestinian brothers and sisters will certainly be vindicated fi Sabilillah. At the same time, the "signs" underlying the magnitude of the ongoing events should not go unnoticed. Allah Ta'ala doesn't grant victory over the Jewish "apes and pigs" - indeed, they can only seem to be victorious since the battle is currently being led by the munafiqun of Hamas and the like. The reason is obvious. They are just traitors of Islam, who have diverted the Palestinian cause from the Straight Path of the Jihad fi Sabilillah upon the prophetic method, by associating with the fake "resistance" of the Iranian Rafidah and its Khomeinist bedfellows scattered across the broader Sham area, in Lebanon, Syria, Iraq, and Yemen. As a matter of fact, Hamas has long been playing with the innocent blood and souls of the Palestinians in the Gaza Strip on behalf of the Rafidah, who let the others die for the sake of their imperialistic ambitions. A wicked endeavor that has been favored by the Turkish and Qatari Taghawit regimes, which are like Hamas a product of the "Misguided Brotherhood" society. What are Erdogan and the Al Thani's criminal tribe actually doing while Muslims in Gaza are getting butchered? Words, words, words, only words, but their deeds speak volume about their inaction and substantial complicity with the butcher. And the

same applies to the other murtaddin rulers, who could not come up with anything better than a useful "resolution" at the UN Taghut, or the pitiful "peace" summit summoned in Cairo by Al Sisi, the head of the Egyptian Zio-Generals, to show their hypocritical commitment in defense of the Palestinians. May the curse of Allah Ta'ala be upon this bunch of purported Taghuti "emirs", "kings", "presidents", and may He give them the worst of the punishments in this world before the one they will get in the Hereafter. Not even the munafiqun of Hamas must escape His reckoning, especially those in a leadership position. The evidence of their wickedness lies all in the meeting arranged by Qatar in Doha between Ismail Haniyeh and the Rafidah's Foreign Minister, the sneaky Hossein Amirabdollahian, amid the massacre in Gaza. Haniyeh's official statements were appalling and should outrage all Muslims, starting with the Palestinians themselves: "The resistance is at the peak of its power, which forced the enemy to attack civilians instead of confronting the mujahidin". How can a sincere commander rejoice that his Muslim brothers and sisters are dying en masse in place of the Islamic soldiers? For Hamas, the life of the Palestinian people does not matter. They are regarded as mere cannon fodder, and the "martyrdom" discourse is aimed at deceiving them. So do the Rafidah's



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proxies as well, first and foremost Hezbollah in South Lebanon, where thus far over 50 militiamen and, among the civilians, three young sisters have been killed in the farcical tit-for-tat with the Zionist murderous army at the other side of the border. This has always been the Khomeinists' method, but the current circumstances made it even more apparent. To be fair, the Jewish "apes and pigs" really deserve the deadly and sudden slash of blade that took heavy toll of their lives just in a moment, marking just the beginning of their days of fear, awe, and insomnia up ahead. Nevertheless, their efforts were channeled by Hamas into the misleading schemes pursued by the Rafidah, and not into the Straight Path of the Jihad fi Sabilillah, which Hamas and the likes utterly betrayed. It is no surprise then to see only further defeat and destruction unfolding in the Gaza Strip, as a result of Hamas wronging the Palestinians one more time. A scenario that intersects with the "status quo" in the so-called West Bank, where the "secular" and dictatorial leadership of Abu Mazen, Fatah, and the PLO, keeps managing the enslavement of the Palestinians on behalf of Netanyahu and the Zionist defense and security apparatuses protecting the land grabbing of the settlers.

Against such a backdrop, the truth stands out bright and clear for all Muslims to see. Do you really want Palestine to be liberated from the infamous occupation of the Jewish "apes and pigs"? There is only one simple and possible way: "Hold firmly to the rope of Allah all together" [Aal-'i-Imran:103] and join the Dawla Islamiyah. The "Elders of Zion" know it very well, so they spread the fake news whereby the black banner (ar-Rayah) with the Shahada was found in some of the settlers' houses, in order to blame the muwahiddun of their (just) killing. In doing so, however, they confirmed not to be so smart and "intelligent" as they always seek to make others believe. Caught between disbelieving and hypocritical factions, whose words have never been reflected by their actions, the Palestinian brothers and sisters were shown by the Zionists themselves that they are not alone. Rather Allah Ta'ala is always with them, also and above all in

this catastrophe, providing the solution to their longstanding suffering, since by His grace only the Dawla Islamiyah can truly work for their salvation. Careless about any code of conduct and respect for humanity, the Zionist army can eradicate Hamas and cause another Nakba in Gaza, but the Jewish "apes and pigs" will be no match for the authentic mujahidin, who are meant to set Palestine and the Palestinians free, raising the black banner over the Masjid al-Aqsa, bi'idhnillah. So, start preparing for that day, which is not far away to come.



KHURASAN 26

HEROES OF ISLAM:

RUKNAD-DIN BAYBARS





In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah Azza wajjal, may prayers and peace be upon the Messenger of Allah ##, upon his family and his companions, and all those who followed him.

"...if you are too stingy with Allāh to give Him some of your time at such an early age, the coming times will make you even stingier..."

Verily, all praise is due to Allāh. We praise Him, seek refuge with Him, and seek His Forgiveness. We seek refuge with Allāh from the evils of our souls, and the mistakes in our actions. Whoever Allāh Guides, there is none who can misguide him, and whoever Allāh lets go astray, there is none who can guide him. And I testify that there is none worthy of being worshipped except Allāh, and I testify that Muhammad is his servant and Messenger.

As for what follows:

Today, the Muslim Ummah faces adversities from all sides. But an watchful observer of Islamic history recognizes that the situation is neither new nor frustrating as it seems to be: in fact, these trials and challenges are part of Allah's plan to take the Ummah of Islam and the message of Islam up to a new level of strength and recognition in this world.

To learn Islamic history is to inquire how Allah's ways have worked and how His will carried out at the hands of myriads of individuals and groups, and how His promises have come true in every age. To look at history Islamically is to keep an eye on the moral, spiritual and ethical dimensions of all episodes in history, no matter big or small. This is precisely why the Quran makes learning history in some ways an act of faith and a source of wisdom. Just as the food we eat constitutes our bodies, our history constitutes our minds. Our ideas, concepts, sentiments, and preferences, in short,

what makes us human, is largely a result of our past experiences- which is in other word known as history. Individuals, peoples, institutions, or nations, all acquire their particular nature or identity primarily because of their unique histories. We cannot know ourselves without knowing where we have been and come from. Not knowing where we come from leaves us without our sense of self-hood. Loss of identity leaves us without a purpose, like a ship without a captain or destination, at the mercy of merciless tidal waves. This loss of identity has been mentioned in the Quran as a punishment from Allah:

{Do not be like those who forgot Allah, so Allah made them forget themselves} [Surat al-Hashr:19] The importance of learning history may be neglected today when we are more concerned with emerging issues and future challenges. However, it is vital to realise that balance is the key to everything. In short, our unconscious standing infront the upcoming waves of horrors demands a pause from us for a while for pondering over our glorious past when we were bestowed salvation only for clinging to our Islamic identity truly.

Lessons of Steadfastness in the Path of Allah from the life of a Mujahid

O beloved Youth, {O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered} [Al- Anfal: 24]

Al-Malik al-Zahir Rukn ad-Din Baybars al-Bunduqdari (الملك الظاهر ركن الدين بيبرس البندقداري 1 – 1223/1228) July 1277), commonly known as Baibars or Baybars and nicknamed Abu al-Futuh (بأبو الفتوح, "Father of Conquests"), was the fourth Mamluk sultan of Egypt and Sham, of Turkic Kipchak origin, in the Bahri dynasty, succeeding Qutuz.



He was one of the commanders of the Egyptian forces that inflicted a defeat on the Seventh Crusade of King Louis IX of France. He also led the vanguards of the Egyptian army at the Battle of Ain Jalut in 1260, which marked the first substantial defeat of the Mongol army and is considered a turning point in the history.

The reign of Baybars marked the start of an age of Mamluk dominance in the Eastern Mediterranean and solidified the durability of their military system. He managed to pave the way for the end of the Crusader presence in Sham and reinforced the union of Egypt and Sham as the region's pre-eminent Islamic state, able to fend off threats from both Crusaders and Mongol savages, and even managed to subdue the kingdom of Makuria, which was famous for being unconquerable by previous Muslim empires' invasion attempts. As sultan, Baybars also engaged in a combination of diplomacy and military action, allowing the Mamluks of Egypt to greatly expand their empire.

He belonged to the Barli tribe. According to a fellow Cuman and eyewitness, Badr ad-Din Baysari, the Barli fled the armies of the Mongols, arranging to settle in the Second Bulgarian Empire. They crossed the Black Sea from either Crimea or Alania, where they had reached Bulgaria in 1242. In the meantime, the Mongols invaded Bulgaria, including the regions where the Cuman refugees recently settled. Both Baybars, who witnessed his parents being massacred, and Baysari were among the captives during the invasion and were sold into slavery in the Sultanate of Rum at the slave market in Sivas. Afterwards, he was sold in Hama to 'Ala' ad-Dīn Īdīkīn al-Bunduqārī, an Egyptian of high ranking official, who brought him to Cairo. In 1247, al-Bunduqārī was arrested and the Sultan of Egypt, As-Salih Ayyub, confiscated his slaves, including Baybars.

In 1250, he supported the defeat of the Seventh Crusade of Louis IX of France in two major

battles. The first was the Battle of Al Mansurah, where he employed an ingenious strategy in ordering the opening of a gate to let the Crusader knights enter the town; the Crusaders rushed into the town that they thought was deserted to find themselves trapped inside. They were besieged from all directions by the Egyptian forces and the town population, and they had to suffer heavy losses. Robert of Artois, who took refuge in a house, and William of Salisbury were both killed, along with most of the Knights Templar. Only five Templar Knights escaped alive. The second was the Battle of Fariskur which essentially ended the Seventh Crusade and led to the capture of Louis IX. Egyptian forces in that battle were led by Sultan Turanshah, the young son of recently deceased as-Salih Ayyub. Shortly after the victory over the Crusaders, a group of Mamluk soldiers assassinated Turanshah, leading to as-Salih Ayyub's widow Shajar ad-Durr being named Sultana.

In 1254, a power shift occurred in Egypt, as Aybak killed Faris ad-Din Aktai, the leader of the Bahri Mamluks. Some of his Mamluks, among them Baybars and Qalawun al-Alfi, fled to an-Nasir Yusuf in Sham. Aybak wrote to an-Nasir Yusuf warning him of the danger of these Mamluks who took refuge in Sham, and agreed to grant him their territorial domains on the coast, but an-Nasir Yusuf refused to expel them and instead returned to them the domains which Aybak had granted. In 1255, an-Nasir Yusuf sent new forces to the Egyptian border, this time with many of Aktai's Mamluks, among them Baybars, and Qalawun al-Alfi, but he was defeated again. In 1257, Baybars and other Bahri Mamluks left Damascus to Jerusalem, where they deposed its governor Kütük and plundered its markets, then they did the same in Gaza. Later on, they fought against the forces of an-Nasir Yusuf at Nablus, then fled to join the forces of al-Mughith Umar in Kerak. The combined forces tried in vain to invade Egypt during the reign of Aybak.

Baybars then sent 'Ala al-Din Taybars al-Waziri to discuss with Qutuz his return to Egypt, which was eagerly accepted. He was still a commander under sultan Qutuz at the Battle of Ain Jalut in 1260, when he decisively defeated the Mongols. After the battle, Sultan Qutuz was assassinated while on a hunting expedition.

Baybars succeeded Qutuz as Sultan of Egypt. Soon after Baybars had ascended to the Sultanate, his authority was confirmed without any serious resistance, except from Alam ad-Din Sinjar al-Halabi, another Mamluk amir who was popular and powerful enough to claim Damascus. Also, the threat from the Mongols was still serious enough to be considered as a threat to Baybars' authority. However, Baybars first chose to deal with Sinjar, and marched towards Damascus. At the same time the princes of Hama and Homs proved able to defeat the Mongols in the First Battle of Homs, which lifted the Mongol threat for a while.

On 17 January 1261, Baibars' forces were able to rout the troops of Sinjar outside Damascus, and pursued the attack to the city, where the citizens were loyal to Sinjar and resisted Baibars, although their resistance was soon crushed.

There was also a brief rebellion in Cairo led by a leading figure of the Shiite named al-Kurani. Al-Kurani is said to be originated from Nishapur. Al-Kurani and his followers are recorded to have attacked the weapon stores and stables of Cairo during a night raid. Baibars, however, manage to suppress the rebellion quickly as he surrounded and arrested them all. Al-Kurani and other rebel leaders were executed (crucified) in Bab Zuweila. {Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter} [AlMaidah: 33]

After suppressing the revolt of Sinjar, Baibars then managed to deal with the Ayyubids, while quietly eliminating the prince of Kerak. Ayyubids such as Al-Ashraf Musa, Emir of Homs and the Ayyubid Emir Dynasty of Hama Al-Mansur Muhammad II, who had earlier staved off the Mongol threat, were permitted to continue their rule in exchange for their recognizing Baibars' authority as Sultan.

After the Abbasid Khilafah in Iraq was overthrown by the Mongols in 1258 when they conquered and sacked Baghdad, the Muslim world lacked a Khalifah, a supreme leader who had sometimes used his office to endow distant Muslim rulers with legitimacy by sending them writs of investiture.

Thus, when the Abbasid refugee Abu al-Oasim Ahmad, the uncle of the last Abbasid Khalifah al-Musta'sim, arrived in Cairo in 1261, Baibars had him proclaimed Khalifah as al-Mustansir II and duly received investiture as Sultan from him. Unfortunately, al-Mustansir II was killed by the Mongols during an illadvised expedition to recapture Baghdad from the Mongols later in the same year. In 1262, another Abbasid, allegedly the greatgreat-great-grandson of the Khalifah Mustarshid, Abu al-'Abbas Ahmad, who had survived from the defeated expedition, was proclaimed Khalifah as al-Hakim I, inaugurating the line of Abbasid Khulafa of Cairo that continued as long as the Mamluk sultanate, until 1517. Like his predecessor, al-Hakim I also received the formal oath of allegiance of Baibars and provided him with legitimation.

As Sultan, Baibars engaged in a lifelong struggle against the Crusader kingdoms in Sham, in part because the Christians had aided the Mongols. He started with the Principality of Antioch, which had become a vassal state of the Mongols



and had participated in attacks against Islamic targets in Damascus and other parts of Sham. In 1263, Baibars laid siege to Acre, the capital of the remnant of the Kingdom of Jerusalem, although the siege was abandoned when he sacked Nazareth instead. He used siege engines to defeat the Crusaders in battles such as the Fall of Arsuf from 21 March to 30 April. After breaking into the town he offered free passage to the defending knights Hospitallers if they surrendered their formidable citadel. The knights accepted Baibars' offer but were enslaved anyway. Baibars razed the castle to the ground. He next attacked Atlit and Haifa, where he captured both towns after destroying the Crusaders' resistance, and razed the citadels.

In the same year, Baibars laid siege to the fortress of Safed, held by the Templar knights, which had been conquered by Saladin in 1188 but returned to the Kingdom of Jerusalem in 1240. Baibars promised the knights safe passage to the Christian town of Acre if they surrendered their fortress. Badly outnumbered, the knights agreed. Upon surrender, Baibars massacred the Templar kuffar. On capturing Safed, Baibars did not raze the fortress to the ground but fortified and repaired it instead, as it was strategically situated and well constructed. He installed a new governor in Safed, with the rank of Wali.

Later, in 1266, Baibars invaded the Christian country of Cilician Armenia which, under King Hethum I, had submitted to the Mongol Empire. After defeating the forces of Hethum I in the Battle of Mari, Baibars managed to ravage the three great cities of Mamistra, Adana, and Tarsus, so that when Hetoum arrived with Mongol troops, the country was already devastated. Hetoum had to negotiate the return of his son Leo by giving control of Armenia's border fortresses to the Mamluks.

In 1269, Hetoum abdicated in favour of his son and became a monk, but he died a year later. Leo

was left in the awkward situation of keeping Cilicia as a subject of the Mongol Empire, while at the same time paying tribute to the Mamluks.

Mongols were able to escape and took up positions on the hills. Once they became surrounded they once again dismounted, and fought to the death. During the celebration of victory, Baybars said: "How can I be happy? Before I had thought that I and my followers would defeat the Mongols, but my left wing was beaten by them. Only Allah helped us."

The possibility of a new Mongol army convinced Baibars to return to Sham, since he was far away from his bases and supply line. As the Mamluk army returned to Sham, the commander of the Mamluk vanguard, Izz al-Din Aybeg al-Shaykhi, deserted to the Mongols. Pervâne sent a letter to Baibars asking him to delay his departure. Baibars chastised him for not aiding him during the Battle of Elbistan. Baibars told him he was leaving for Sivas to mislead Pervâne and the Mongols as to his true destination. Baibars also sent Taybars al-Waziri with a force to raid the Armenian town of ar-Rummana, whose inhabitants had hidden the Mongols earlier.

Baibars died in Damascus on 1 July 1277, when he was 53 years old. His demise has been the subject of some academic speculation. Many sources agree that he died from drinking poisoned kumis that was intended for someone else. Other accounts suggest that he may have died from a wound while campaigning, or from illness. He was buried in the Az-Zahiriyah Library in Damascus.

As the first Sultan of the Bahri Mamluk dynasty, Baibars made the meritocratic ascent up the ranks of Mamluk society. He took final control after the assassination of Sultan Sayf ad-Din Qutuz, but before he became Sultan he commanded Mamluk forces in the decisive Battle of Ain Jalut in 1260, repelling Mongol forces from Sham. Although



in the Muslim world he has been considered a national hero for centuries, and in the Near East and Kazakhstan, he is still regarded as such. Sultan Baibars was reviled in the Christian world of the time for his successful campaigns against the Crusader States. A Templar knight who fought in the Seventh Crusade lamented:

"Rage and sorrow are seated in my heart...so firmly that I scarce dare to stay alive. It seems that God wishes to support the Turks (i.e. Muslims) to our loss...ah, lord God...alas, the realm of the East has lost so much that it will never be able to rise up again. They will make a Mosque of Holy Mary's convent, and since the theft pleases her Son, who should weep at this, we are forced to comply as well...Anyone who wishes to fight the Turks (i.e. Muslim) is mad, for Jesus Christ does not fight them any more. They have conquered, they will conquer. For every day, they drive us down, knowing that God, who was awake, sleeps now, and Muhammad waxes powerful." Baibars also played an important role in bringing the Mongols to Islam. He developed strong ties with the Mongols of the Golden Horde and took steps for the Golden Horde Mongols to travel to Egypt. The arrival of the Mongol's Golden Horde to Egypt resulted in a significant number of Mongols accepting Islam.

The Epic Battle Of Ain Jalut

The Battle of Ain Jalut (معركة عين جالوت, Ma'rakat 'Ayn Jālūt), also spelled 'Ayn Jalut, was fought between the Bahri Mamluks of Egypt and the Mongol Empire on 3 September 1260 (25 Ramadan 658 AH) near the spring of Ain Jalut in southeastern Galilee in the Jezreel Valley.

Continuing the westward expansion of the Mongol Empire, the armies of Hulagu Khan captured and sacked Baghdad in 1258, along with the Ayyubid capital of Damascus sometime later. Hulagu sent envoys to Cairo demanding Qutuz surrender Egypt, to which Qutuz responded by

killing the envoys and displaying their heads on the Bab Zuweila gate of Cairo. Shortly after this, Möngke Khan was slain in battle against the Southern Song. Hulagu returned to Mongolia with the bulk of his army to attend the Kurultai in accordance with Mongol customs, leaving approximately around 30,000 troops west of the Euphrates under the command of Kitbuqa.

Learning of these developments, Qutuz quickly advanced his army from Cairo towards Palestine. Kitbuqa sacked Sidon, before turning his army south towards the Spring of Harod to meet Qutuz's forces. Using hit-and-run tactics and a feigned retreat by Mamluk general Baibars, combined with a final flanking maneuver by Qutuz, the Mongol army was forced to retreat toward Bisan, after which the Mamluks led a final counterattack, which resulted in the deaths of many Mongols, including Kitbuqa himself.

The battle has been cited as the first time the Mongols were permanently prevented from expanding their influence; It also marked the first of two defeats the Mongols would face in their attempts to invade Egypt and the Levant, the other being the Battle of Marj al-Saffar in 1303. The earliest known use of the hand cannon in any military conflict is also documented to have taken place in this battle by the Mamluks, who used it to frighten the Mongol armies, according to Arabic military treatises of the 13th and 14th centuries. Baibars, who chose to ally himself with Qutuz in the face of a greater enemy after the Mongols had captured Damascus and most of Bilad ash-Sham. The first to advance were the Mongols, whose force also included troops from the Kingdom of Georgia and from the Armenian Kingdom of Cilicia, both of which had submitted to Mongol authority. The Mamluks had the advantage of knowing the terrain, and Qutuz capitalized on that by hiding the bulk of his force in the highlands and hoping to bait the Mongols with a smaller force, under Baibars.



Both armies fought for many hours, with Baibars usually implementing hit-and-run tactics to provoke the Mongol troops and to preserve the bulk of his troops intact. When the Mongols carried out another heavy assault, Baibars laid out the overall strategy of the battle since he had spent much time in that region earlier in his life as a fugitive, and his men feigned a final retreat to draw the Mongols into the highlands to be ambushed by the rest of the Mamluk forces concealed among the trees. The Mongol leader, Kitbuqa, already provoked by the constant fleeing of Baibars and his troops, committed a grave mistake. Instead of suspecting a trick, Kitbuqa decided to march forward with all of his troops on the trail of the fleeing Mamluks. When the Mongols reached the highlands, Mamluk forces emerged from hiding and began to fire arrows and attack with their cavalry. The Mongols then found themselves surrounded on all sides.

The Mongol army fought very fiercely and very aggressively to break out. Some distance away, Qutuz watched with his private legion. When Qutuz saw the left wing of the Mamluk army almost destroyed by the desperate Mongols seeking an escape route, he threw away his combat helmet, so that his warriors could recognize him and cried loudly three times, "O Islam! O Allah grant your servant Qutuz a victory against these Mongols." He was seen the next moment rushing fiercely towards the battlefield yelling *wa islamah! ("Oh my Islam"), * urging his army to keep firm and advancing towards the weakened side, followed by his own unit. The Mongols were pushed back and fled to a vicinity of Beisan, followed by Qutuz's forces, but they managed to reorganize and to return to the battlefield, making a successful counterattack.

However, the battle shifted toward the Mamluks, who now had both the geographic and psychological advantage, and some of the Mongols were eventually forced to retreat. Kitbuqa, with almost the rest of the Mongol army

that had remained in the region, perished.

Hulagu Khan ordered the execution of the last Ayyubid emir of Aleppo and Damascus, An-Nasir Yusuf, and his brother, who were in captivity, after he heard the news of the defeat of the Mongol army at Ain Jalut. However, the Mamluks captured Damascus five days later after Ain Jalut, followed by Aleppo within a month.

On the way back to Cairo after the victory at Ain Jalut, Qutuz was assassinated. Baibars became the new Sultan. Local Ayyubid emirs sworn to the Mamluk sultanate subsequently defeated another Mongol force of 6,000 at Homs, which ended the first Mongol expedition into Sham. Baibars and his successors would go on to capture the last of the Crusader states in the Holy Land by 1291.

Internecine conflict prevented Hulagu Khan from being able to bring his full power against the Mamluks to avenge the pivotal defeat at Ain Jalut. Berke Khan, the Khan of the Golden Horde to the north of Ilkhanate, had converted to Islam and watched with horror as his cousin destroyed the Abbasid Khalifah, the spiritual and administrative center of Islam. The Muslim historian Rashid ad-Din Hamadani quoted Berke as sending the following message to Mongke Khan, protesting the attack on Baghdad since he did not know that Mongke had died in China: "He (Hulagu) has sacked all the cities of the Muslims, and has brought about the death of the Khalifah. With the help of Allah, I will call him to account for so much innocent blood." The Mamluks, learning through spies that Berke was a Muslim and was not fond of his cousin, were careful to nourish their ties to him and his Khanate.

Later on, Hulagu was able to send only a small army of two tumens in his sole attempt to attack the Mamluks in Aleppo in December 1260. They were able to massacre a large number of Muslims in retaliation for the death of Kitbuqa, but after a fortnight could make no other progress and had

to retreat.

After the Mongol succession was finally settled, with Kublai as the last Great Khan, Hulagu returned to his lands by 1262 and massed his armies to attack the Mamluks and avenge Ain Jalut. However, Berke Khan initiated a series of raids in force that lured Hulagu north, away from Sham, to meet him. Hulagu suffered a severe defeat in an attempted invasion north of the Caucasus in 1263. That was the first open war among the Mongols and signaled the end of the unified empire. Hulagu Khan died in 1265 and was succeeded by his son Abaqa.

The Muslim Mamluks defeated the Mongols in all battles except one. Beside a victory to the Mamluks in Ain Jalut, the Mongols were defeated in the second Battle of Homs, Elbistan and Marj al-Saffar. After five battles with the Mamluks, the Mongols only won at the Battle of Wadi al-Khaznadar. They never returned to Sham again.

A Message to The Youth

{O you who have believed! Have taqwā of Allāh as He deserves, and do not die except as Muslims}

{O you who have believed! Have taqwā of Allāh, and say that which is truthful. He will rectify your actions for you and forgive you your sins, and whoever obeys Allāh and His Messenger has indeed achieved a great success}

{As for him who transgressed and preferred the life of this world, verily, his abode will be Hell-fire. And as for he who feared the standing before his Lord, and restrained himself from impure desires and lusts, verily, Paradise will be his abode}

Preferring the life of this world over the Hereafter corrupts the heart, and the one who fears will prepare the preparation that does not waste his time. These are the two manifestations of rectification: fearing the standing before the Lord, which results in the preparation for meeting Him, and not wasting one's time.

This brings life to the heart, as the hearts are given life by avoiding the desires and following the guidance.

{Verily, We have placed you as a successor on Earth. So, judge between men with truth, and do not follow your desire, for it will mislead you from the Path of Allāh}

Desires are the root of oppression, and they are the root of wastefulness, and they are the root of indecent sins, and they are the root of all evil, because the one who follows his desires has essentially pushed aside the guidance. So, our job is, as Allāh Said:

{And follow that which is revealed to you, and be patient until Allāh Judges, and He is the Best of judges}

The following of desires is from hastiness, and patience is to go against one's desires. The one who restrains his tongue is keeping his tongue patient from invading the privacy of other people. The one who restrains his eyesight is keeping his eyes patient from the inclination to look. The one who is patient from zinā is resisting the inclination that is pushing him to commit an indecent act. The one who breaks his fast in Ramadān is following the desires of his stomach, and patience is to resist this desire. The one who remains firm in the midst of a battle is resisting the desire to escape with his life. The one who remains patient in the prisons of the tyrants will be faced with the desire of the dunyā that is open for him outside of his prison cell. The one who is patient upon poverty is resisting the desire that is whispering to him to take wealth which is forbidden for him, or to work a job that is forbidden for him, in order to get money by any means.



Because of this, the basis of all evil – as was said – is to have incessant hopes, resulting in the wasting of your time, while you do not know when your time will come, and when the caller of the Lord of the Worlds will say: "Come, it is time to go to Allāh, the Mighty and Majestic."

The Messenger of Allāh said: "Take advantage of five things before five other things: from your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you become occupied, and from your life before your death." Take advantage of your youth, because you are today able to perform optional fasts, and tomorrow, when you are approaching old age, and you will need to nourish and feed your bones and flesh, you will not be able to withstand the pains of fasting. Right now, you are a youth who can get up and pray in the middle of the night, staying up in the bowings and prostrations that you can present to the Lord of the Worlds to bear witness for you, or to one day keep you company in the loneliness of your grave. Today, you are in the early years of your life, the years of your youth. The time of youth, O brothers, is the time of struggle. It is the time in which you are supposed to exert yourself and sacrifice! It is the time in which you are not tied down with many responsibilities, as you are alone, or have just a wife and child. Tomorrow, as the years pass, the responsibilities pile up, the problems of the world catch up to you, and you wish to solve the problems of your family, children, and relatives – this will take much of your time. So, now, you are in the stage of your youth, the stage of struggle and sacrifice. I would often remark that I am amazed at the youth who is afraid! What is there for him to be afraid of? And if he is afraid at this age, how will he be tomorrow? This period is the prime period of one's life. The youth is prepared to present his very soul for the Sake of Allāh, the Mighty and Majestic. Because of this, if we look to the people who first gave

victory to the Religion of Allāh, we would find that they were all youths. In fact, most of them – three fourths, or four fifths of them – were less then twenty years of age, because this is the period of exertion and sacrifice.

In the 'Sahīhayn, 'Abd ar-Rahmān bin 'Awf narrated: "I was standing in the ranks on the day of Badr. So, a young boy approached me - he was at the age of puberty, or recently past the age of puberty - and said: 'O uncle! Where is Abū Jahl?' So, I said to him: 'What do you want with him?' I was confused: this young boy is asking about Abū Jahl, the knight, the commander of jāhiliyyah. The boy replied: 'I heard that he insults the Messenger of Allāh \(\bigsim \). So, by Allāh, if I see him, my shadow will not leave his until I kill him, or he kills me.' Then, another young boy approached me, who was of the same age as the previous boy. He said to me: 'O uncle! Where is Abū Jahl?' I asked him: "What do you want with him?" He replied: 'We heard that he would insult the Messenger of Allāh \(\mathbb{m} \). By Allāh, if I see him, my shadow will not leave his until I kill him, or he kills me.' After a while, I spotted Abū Jahl from afar. So, I said: 'This is your companion (i.e. the man you seek)', and I wished that I could be between the ribs of this youth – i.e. I wished that I could be in the chest of this youth, and that my heart could be like the heart of this youth: zealous and energetic, and looking forward to death. So, they dashed towards him. Shortly after, they returned, saying: 'O Messenger of Allāh! We killed him!' The Messenger of Allāh asked: 'Which one of you killed him?' Mu'ādh bin 'Amr bin al-Jamū' said: 'I did,' and Mu'ādh bin 'Afrā' said: 'I did.' He sthen asked them: 'Have you wiped your swords clean yet?' They said: 'No.' He said: 'Show them to me.' So, he # found blood on both swords, and said to them: 'You both killed him.' 'Abdullāh bin Mas'ūd then searched through the corpses, found Abū Jahl breathing his last breath, and sat on his chest. Abū Jahl opened his eyes to see Ibn Mas'ūd on



his chest, and said, in a degrading fashion: 'Were you not one of our shepherds in Makkah?' Ibn Mas'ūd said: 'I certainly was, O enemy of Allāh.' Abū Jahl then said: 'You have put yourself in a difficult position, you camel shepherd. You sit on my chest? Nobody has ever sat themselves down on such an honorable thing.' Ibn Mas'ūd then said: 'Whose day is it today? Who is the victorious one? Allāh and His Messenger #." Of course, there are other narrations, whose authenticity cannot be confirmed, that he said: "Inform Muhammad # that I will remain his enemy until my last breath." There is also a narration that when 'Abdullah bin Mas'ud was in Makkah, Abū Jahl hit him, injuring his ear. So, when Ibn Mas'ūd was sitting on the chest of Abū Jahl, he cut off his head. It was narrated that he then pierced a hole in Abū Jahl's ear, tied a rope through it, and dragged his head by this rope. It seems that Abū Jahl's head was quite large, and Ibn Mas'ūd was a frail, weak person. So, when the Messenger of Allah saw Abū Jahl's severed head, he fell into prostration out of gratitude to Allāh, and said: "By the One besides Whom there is none worthy of worship, there is a Fir'awn for every ummah, and this is the Fir'awn of this Ummah." This is the narration in the 'Sahīhayn,' and it is also said that the Messenger of Allah #, after he saw the rope tied through the hole in Abū Jahl's ear, remembered the day that he had injured Ibn Mas'ūd's ear in Makkah, and then said to Ibn Mas'ūd: "An ear for an ear, and the head is extra." Allāh – the Mighty and the Majestic – will ask a specific question to the youth on the Day of Resurrection: "The two feet of a servant will not move from their places until he is asked about four things: about his life and what he did with it, about his youth and how he spent it, about how well he acted upon his knowledge, and about his earnings - where he obtained it, and what he spent it on."

Allāh – the Mighty and Majestic – will ask about

his life. Then, He will ask the second question, which is in regards to his youth, despite the fact that the period of youth is itself part of the life that he was just asked about! Regardless, Allāh has singled out the period of youth for questioning: {Allāh is He Who created you in a state of weakness, then gave you strength after weakness, then, after strength, gave you weakness and grey hair. He Creates what He Wills, and He is the All-Knowing, the All-Powerful} So, my brothers:

You are now in the prime of your lives! This is the period of exertion, and this is the period of worship, and this is the period of Da'wah, and this is the period of movement and activity! So, it is upon you to turn towards Islām, learn it, implement it, and call to it. Knowledge, action, and propagation! If this chance passes you, it is a golden opportunity that can never be repeated. {...And those who do wrong will come to know by what overturning they will be overturned} So, my brothers:

How many times have I said to you that you are now in the prime of your lives, and that you must turn towards Islām with knowledge, action, and propagation! It is easy for you to learn, to act, and to teach. If you do not do this within this period, you have let an opportunity pass you by that will never show itself again. Free time is not replaceable! You might never again experience a period in which you have this amount of free time, so, take advantage of it! Beware of having incessant hopes and following your desires! Incessant hopes waste your time, and following your desires corrupts your heart. So, follow in the footsteps of those righteous slaves of Allah who supported His Din in every age of Islamic history.

TAWAKKUL

THE ACT OF WORSHIP THAT TIME DEMANDS FROM US NOW





All praise is due to Allah, the Lord of the all that exists, and may Allah send His peace and praises on His Messenger, our Prophet Muhammad, as well as on all of his family members and Companions, and those who follow his guidance, tread his methodology and adhere to his Sunnah until the Day of Recompense.

We are living in an age when the entire flocks of the disbelieving nations gather against the believing nation in such a way that they put aside their endless disputes only for the sake of eliminating even the slightest possibility that people worship Allah alone. They maneuver their savage armies, weaponry, war machines and squander huge amount of wealth to ensure that there remain no true believer in this planet challenging their system. As if, they have joined their days with their nights through their tireless efforts for disobeying the Lord of the worlds, without thinking for while about what they are going to achieve in the end is nothing more than their own destruction. Their fanaticism knows no bound. Every limit they tend to cross in transgressing the divine order. How deviant they are in challenging Allah Who has created them and everything else! And their hatred against the Truth is increasing day by day, as they are inching towards the ultimate demise when remorse will be of no avail. They have developed the state of the art technologies for massacring

humanity, taking the pretext of self-defense. And those opposing their barbaric actions are being labelled as anti-semitic and promoters of hate speech, and are being countered. The people upon falsehood is currently getting harsher in their ongoing war in two battlefields: ground warfare and psychological warfare. Under these circumstances, Muslims might feel alone despite their huge numbers. They can't raise their voices against genocide, and they don't find them in a position to counter such barbarism through their actions. So, it is the time for the Muslims to ponder over the 'ibadah of Tawakkul, i.e. reliance upon Allah solely, since we have no protector nor helper besides Allah Azzawajjal and He is Sufficient for us.

Act of Worship and Condition of Imaan

Tawakkul is one of the greatest forms of worship, as Allah the Exalted says in His noble Book: {So upon Allah, put your trust if you are truly believers} [Al-Ma'idah: 23]

So He the Exalted made relying upon Him (tawakkul) a condition for Imaan (faith).

And He Azzawajjal commanded

His Messenger , in His

saying: {So when you have

made a decision, then put

y o u r





trust in Allah} [Aal-i-'Imran: 159] That is to put his trust and reliance solely on Allah, not on mere creations. In another verse Allah Azzawajjal says: {Indeed the believers are those who when Allah is mentioned their hearts tremble and when His signs are rehearsed before them they increase them in faith, and in their Lord they trust} [Al-Anfal:2]

Tawakkul is the half of religion, the other half being turning [in repentance]; for religion is seeking help and offering worship. Tawakkul is the seeking of help and turning to Allah in repentance is worship.

Allah Suffices Those Relying upon Him

And relying on Allah truly means Sufficient for the servant will be Allah in all matters, in His saying: {O Prophet! Allaah is sufficient for you and for the believers who follow you} [Al-Anfal: 64] And He Azzawajjal also says: {And whoever is dutiful to Allah, He makes a way out for him (from every difficulty). And He will provide for him from places he never could imagine. And whoever puts his trust in Allah, He will suffice him. Verily, Allah will accomplish His purpose. Indeed, Allah has set a measure for all things} [At-Talaaq: 2-3] And He

Azzawajjal also says: {And whoever is dutiful to Allah, He will make his matter easy for him. That is the command of Allah, which He has sent down to you. And whoever fears Allah and keeps his duty to Him, He will expiate from him his sins and enlarge his reward} [At-Talaaq: 4-5] And putting trust in Allah is also one of the traits of the believers. Of the Companions of the Prophet , the Most High says: {Those who when people said to them, "People have gathered to [destroy] you, fear them!" that only increased them in faith, and they said, "Allah is Sufficient for us—and He is the Best Support to rely on!"} [Aal-e-'Imran: 173]

The two Sahīhs [of al-Bukhārī and Muslim] report a Hadith about seventy thousand who will enter Paradise without reckoning: They are those who neither practice charm, not take omens, nor do they cauterize, and instead they trustingly rely on their Lord. In the Ṣaḥīḥ of al-Bukhārī on the authority of Ibn 'Abbās (ra) and his father, he said, "Allah is sufficient for us, and He is the best support to rely on" are words that Ibrahim, Allah grant him blessing and peace, said when thrown in the fire, and that Muhammad said when they said to him [as reported in the Quran at 3:173], {People have gathered to (destroy) you, fear them!} that only increased them in faith, and they said, "Allah is sufficient for us—and He is the best support to rely on!" The Sunan report on the authority of Anas (ra) that the Messenger of Allah said: Whoever says when he sets out from his

house: "In the name of Allah, I trustingly rely on Allah, no

and relying

power or strength there is but through Allah" it is said to him, "You have been guided, insured, and protected."

Upon this, one devil says to another devil, "What can you do with a man who has been guided, insured, and protected?"

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But there is a condition for getting benefitted by reliance upon Allah, and that is to truly rely upon him, without being affected by any suspicion regarding being supported by Allah. Narrated by Abu Hurairah: The Prophet said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him).'" So, putting trust in Allah in a matter means Allah is truly the only One Who can help him in it. And in that case Allah Azzawajjal becomes Sufficient for him for his reliance upon Him. Since Tawakkul is like a weapon for the believer, and a weapon can't benefit the one using it, who is not certain about it's success or is using it hesitantly.

Meaning of Tawakkul

Tawakkul means: entrusting all affairs to Allah

Him on in each and every matter. To elaborate, Tawakkul means not to turn to anyone else for support. Allah the Exalted has commanded us to rely upon Him only, since He is the only One worthy to be relied upon. Such reliance is one of greatest forms of worship, as Allah the Exalted says: {So worship Him and put your trust in Him} [Hood: 123] And not only the slave's strong Iman is manifested through such reliance, but also the Might of Almighty Allah is revealed in front of the people in form of His enormous support due to such reliance upon Him so that people may take lesson from this. And this is the excellence of this form of 'ibadah (worship). Allah Ta'ala commands us to put our trust in Him, and He Azzawajjal praises those who do it. And Allah the Exalted also states in many verses of the Quran that He loves those who put their reliance in Him. In fact, Tawakkul is what makes the weakest ones overpowering the stronger ones. According to Salafs, the position of Tawakkul in the religion is like that of head in the body. So a servant lacking Tawakkul upon Allah is like lacking the religion, since a body can hardly function without a head in it. So, a believing servant can never have Tawakkul upon other than Allah. And his heart can never turn to anyone else besides Allah. Reliance upon Allah should not be only in religious matters, but also in worldly matters.

Tawakkul is an act of worship of the heart, since putting one's trust in Allah is not to be done with one's limbs and body parts. Rather, this worship has to be done with the heart, just like the worships of fear, awe, longing, and dreading — all of these acts of worship



are performed by the heart of the believing servant. Imam Ahmad (rh) said, "Reliance is an action of the heart," which means it is an action performed by the heart, not a movement of the tongue or the limbs. Nor does it belongs to the class of knowledge and perceptions. Some consider it of the class of cognition and knowledge and say that it consists in the heart's knowledge Allah's sufficiency for the servant. Others explain it as tranquility and ceasing of the heart's perturbation, saying that it is the heart's throwing of itself before the Lord as the dead body is thrown before the washer who can turn it over at will, or giving up one's choice and going along with the flow of the decree.

Sahl said, "Reliance (Tawakkul) is to let go [of control] to Allah, to whatever He wills." Others explain it as contentment, saying that it is joyful contentment with Allah's decree. Bishr al-Hāfī (rh) said, "He who says 'I rely on Allah' has lied against Allah: had he relied on Allah, he would be pleased with whatever Allah decrees." Yahyā b. Mu'ādh was asked, "When does a man attain trusting reliance?" He said, "When he is pleased with Allah as the Disposer of his affairs." Others explain it as trust, tranquility, and stillness in Allah. Ibn 'Aṭā' said, "Reliance is that you show no perturbance on account of causes despite dire lack of them, nor does your reliance on the Truth cease despite your possession of [the causes]."

Dhū an-Nūn said, "It is to renounce the ego and dispose of power and strength; a servant's reliance is strengthened when he knows that the Truth Almighty knows and sees the state he is in." One of them said, "Reliance is to be attached to Allah in every state."

It has also been said, "Reliance is that occasions of dire need visit upon you but you do not face except Him who is Sufficient for all things."

It was said, "Negation of doubts and handing your affairs to the King of the Kings."

Dhū an-Nūn also said, "It is to strip off [any other] masters and cut off the causes."

Others consider it a combination of two or more of these attributes.

Abū Saʿīd al-Kharrāz (rh) said, "Reliance is perturbance without stillness, and stillness without perturbance." He means it is the tireless movement of [the seeker's] outward while his inward is in total tranquility in the Causer, such that his heart is never perturbed with Him nor does the movement of his body cease in mobilizing the causes that lead to His



pleasure.

Adopting Means and Tawakkul

Many ignorant ones claim to have Tawakkul without adopting any means for a matter. Anas bin Malik (ra) reported: A man said, "O Messenger of Allah, should I tie my camel and trust in Allah or should I leave her untied and trust in Allah?" The Messenger of Allah said, "Tie her and trust in Allah." [at-Titmidhi-2517] So, this hadith indicates that adopting best possible means within our capacity is upon us, and upon Allah is to become Sufficient for us in that matter. We can't expect Him to be Sufficient without offering what we have within our capacity. So, adopting best possible means is a condition of Tawakkul.

means is a condition of Tawakkul.

And the best possible means may vary with situation. Hence, it is to be noted that we have to adopt best possible means within our capacity, not necessarily the best means that the disbelieving ones have. Some people say that we shouldn't do Jihad against kuffar unless we a c h i e v e

weapons and other cutting edge technologies. But this is a whisper of devil. We should manage best of what we can afford, and the rest should be left with Allah Azzawajjal. When Musa, 'Alayhis Salam, and his nation Bani Israel were crossing sea, being chased by Firawun and his gigantic army, Musa, 'Alayhis salam, trustingly relied on only Allah. And he stroke the sea with his stick and it was split, and a way was opened for them so that they may cross it. Hence, if we ponder over the means adopted by Musa, 'Alayhis Salam, for splitting the sea, apparently it was not the proper tool for accomplishing this. But actually, it was the best possible means available with Musa, 'Alayhis Salam, in that particular context as Allah the Exalted commanded him to do so. So, he

had Tawakkul and put the rest upon Allah, having firm conviction that Allah would not let them down. This is what Tawakkul means. And this was the way of Tawakkul of Prophet and the noble Companions when they relentlessly strove hard in the way of Allah with their inadequate men and means. So, we also need to do Tawakkul upon

struggle against the enemies of Allah after offering whatever best we can offer in terms of preparation.

If we can't manage to obtain the most

advanced

Allah in our ongoing

fighter

jets,

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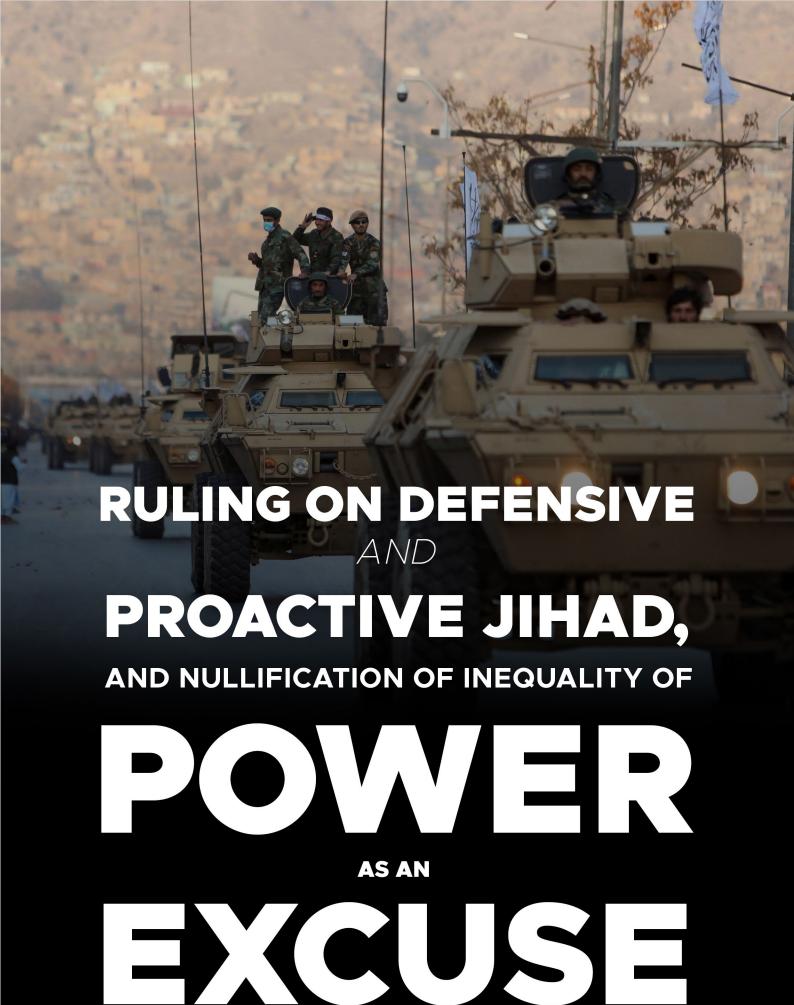
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weaponry, it doesn't mean we should sit behind idle and keep watching our brothers and sisters being killed and persecuted by kuffar, claiming that "We are but helpless."

In the end, Tawakkul and its enormous outcome can be best manifested in the field of Jihad Fi Sabilillah, as Allah Azzawajjal has promised to support His believing servants, in His saying: {Allah will surely support those who support Him} [Al-Hajj: 40] And it is an obligation upon the believing servants to support Allah, i.e. to support His Din through striving in His way with their soul and wealth. So, in this age of severe oppression on the Muslims, once again we need to contemplate the meaning of Tawakkul and act upon it through fighting in the way of Allah until there is no more fitnah and the religion is completely for Allah. And by acting upon the worship of Tawakkul, we can put an end to the oppression akin to the darkness of night.

43 Khurasan





In the name of Allah, the Most Gracious, the Most Merciful:

All praise is due to Allah, the Lord of the worlds, and the final outcome is for the righteous, and prayers and peace be upon him who was sent with the sword as a mercy for the worlds, ans what follows after:

Allah the Exalted said: {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah}

Honorable Muslims!

Islam is the perfect, practicable, and straight-forward religion which is applicable in every age. If something was halal yesterday, it can't turn into haram today, and vice versa. If a thing was haram for a clean-shaved one wearing ties yesterday, it can't become halal for a bearded one wearing turbans today. Its not like that. The laws and principles of Islam are the same for everyone in every age. Allah Azzawajjal says: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know} [Ar-Rum: 30]

The first and the last commandment of Allah Azzawajjal is the same and unchangeable; people are obliged to obey the principles of Islam and defend them always. Because the holy religion of Islam is a perfect and complete religion, there is no permission in the religion for addition or substraction by a even a meager amount in legislative and legal issues of Din, and none is allowed to issue a new fatwa for changing a law of Islam and attribute that to Islam! Rather, whatever step you take in the name of religion, you should first check whether the Shari'ah allows you to do so or not. And if you have been given permission, then we will see whether that is absolute permission or a permission under

certain circumstances.

This religion is not so insignificant one that the muftis assigned by the United States will distort it by force of some of bags of dollars. The shari' ruling on jihad is not like the case of opium and cocaine, trading in which was considered as halal by the Taliban militia before, but now it is haram being under pressure by the international authorities, since their Aqeedah originates from shirk and whims.

And this is because nothing will come out of a system, which is based on shirk, other than shirk, kufr, bid'ah, and heresy. Accordingly, when the Taliban militia accepted the Ageedah of nationalism, they started changing the Shari'ah of Allah. And in the same series, the new fatwas, issued by Mullah Haibatullah, Mullah Yaqoob, and their Shari'ah courts, have now limited defensive and offensive jihad within the boundary of Afghanistan only, overlooking the plight of the entire Islamic Ummah. They have forgotten the war being waged by the infidels with the Islamic Ummah; they have put American covers on their eyes against the oppressed Musilms in the prisons of the infidels; they have even forgotten the Baytul Maqdis which the Jews are desecrating with their shirk and kufr. And the ongoing oppressions on the Muslims of Gaza by the Jews doesn't deserve to be a topic of their mere political statement. This is because they have limited their Shari' obligations within the boundary determined by Sykes-Picot, and beyond that whatever happens to the Muslims is not their concern at all. On the other hand, no scholar of the Islamic Ummah has defined offensive and defensive jihad in such a way that the establishment of Din becomes confined within a particular boundary!

So, let's prove this to the common Muslims, In Shaa Allah, that when does offensive jihad take place? And when will there be a defensive jihad? And we will make it clear, In Shaa Allah, that the obligation of jihad is not limited to these



man-made borders which the Taliban militias accepted at the commandment of the infidels. There are three forms of obligatory jihad according Quran and Sunnah:

1- When Musilms make battle line formation: When the Muslims formed a battle line against the infidels, jihad became obligatory on them, and it is forbidden for them to turn away from the battle. Allah Azzawajjal says: {O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful} [Al-Anfal: 45]

He Azzawajjal also says: {O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination} [An Anfal: 15-16]

And in the hadith, the Messenger of Allah some considered turning one's back on the enemy as one of the grave sins:

Narrated by Abu Hurairah (ra) on the authority of Prophet Muhammad # that he # said: "Beware of the seven major sins... one of which is fleeing from the battlefield."

2- If Imam calls upon Muslims for jihad, it becomes obligatory upon all those to whom it have been referred:

When the Imam or Amir of the Muslims asks them to leave for Jihad, then it becomes obligatory upon everyone who has been included in this order. Allah Azzawajjal says: {O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of Allah, you adhere heavily to the earth?} [At-Tawbah: 38]

Therefore, the condemnation in these verses refers to the person whom the Amir asks to leave for Jihad, but he does not leave.

It has also appeared in the hadith: Narrated by Ibn Abbas (ra) on the authority of Prophet ## that he ## said: "When you are asked to leave for Jihad, then leave."

So from both these texts it is understood that people whom the Shari' Amir asks to go out for Jihad, it becomes obligatory upon them.

3- If the enemy attacks Muslims' land: When the enemy attacks a part of the Muslim lands, then Jihad becomes obligatory on all the Muslims, and it becomes obligatory at first on the Muslims nearby prior to those further away. And stepping behind from fighting and attacking the infidels is haram and nifaq. For example, on the occasion of Ahzab, when the enemy came to attack the Muslims, Allah Almighty counted those lagging behind as hypocrites, as He Azzawajjal said: {And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee} [Al-Ahzab: 13]

Also, during the conquest of Tabuk when actually the disbelievers intended to invade the Muslims' land first, but the Prophet and the Companions preemptively went to Tabuk for attacking them, but there were Companions who were left from this conquest...So, the Prophet and the Companions cut ties with them. He did not speak with them for fifty days until Allah accepted their repentance.

And many more evidences are available in support of the obligatory jihad.

In short, Jihad becomes obligatory when the Muslims make battle formation against the enemy or the Imam asked them to march forth or the infidels attacked land of the Muslims, and in these cases, all the Muslims will have to repel



the infidels, which is the obligatory jihad.

Today, the Muslims of the whole world know that the land of Islam is occupied by Jews, Christians and the murtaddin, and Muslim prisoners spend disgraceful days of nights in the captivity of the infidels. Yet, the sold-out Taliban militia chants that jihad is not individually obligatory now, and the occupation of the Muslim lands doesn't seem to be occupation to them. So, let's prove from the sayings of the scholars that when infidels attack a part of the Muslim land in the west, jihad becomes obligatory also upon the Muslims in the East to the defend those lands.

The ignorant Militia should learn about Islam and the basics of the Islamic system. In the Islamic system, Alhamdulillah, the territory of the Muslims is expanded to the extent up to which our Khalifah and Salafs sacrificed themselves for freeing those lands. So one of our major objectives and also one of the major principles of our system will be that we have to

define and clarify the territory and boundaries of the Islamic land first, then in order to achieve its independence, we have to make use of sword, bi'idhnillah.

We ask the Taliban Muftis who claim that Jihad is now Fard al-Kifaya considering the Islamic territory to be confined within internationally determined borders and is known as Afghanistan, and thats it, where did you get this from? They call themselves Muslims and conquerors, but based on the kufri belief of nationalism, they tend to confine the Islamic ruling of jihad within the boundary determined by international nations of kufr?

The first wall of the Islamic territory spreads from Andalusia to southern part of Africa, and the second wall is from western part of Africa to Indonesia, the third wall is upto Eastern Turkestan, and the fourth long wall extends from Tajikistan and Uzbekistan to Azerbaijan, Chechnya, and Dagestan, and the fifth wall has





extends from Turkey to Andalus, and then from South Asian countries including India, Pakistan, Afghanistan to the Arab countries. This is our Islamic land. These are the countries in which the Muslims have practically established the Khilafah, and our Shari'ah rules were enforced therein. And even if one hundredth of this land of this territory remains with the infidels, Jihad becomes individually obligatory upon all the

all the texts regarding Islamic brotherhood and the necessity of defending the Muslims of the rest of the world from the infidels. They do not consider it their responsibility to free the Muslim prisoners.

Lesson we learn from the Hanafi jurists is never that the Muslims in a country are being killed by the infidels, captured, and tortured, while the Muslims



Muslims, and we need to liberate this entire Islamic land from the grip of infidels, murtaddin, and cleanse them off every sort of kufr including secularism and nationalism.

The neo-American mercenaries can't deceive the Ummah with this erroneous fatwa that Jihad used to be defensive one before, and now the withdrawal of the foreign occupiers from Afghanistan marks the end of defensive Jihad.

Jihad doesn't become Fard al-Kifaya with the so called liberation of Afghanistan, until the whole of the Islamic territories become liberated. Based on this belief, the Taliban leaders brought faith in the boundaries drawn by the infidels, not in the Islamic brotherhood, leaving behind

of another country are simply watching them! Or, with they maintain interaction with those infidels, or welcome those infidels in their country and protect them!

Rather, even the Hanafi jurists have specified that when the Muslims of a particular region can resist the infidels and defend their religion, life, wealth, and honor from them, then defensive Jihad doesn't become obligatory on the Muslims in other regions. And if the Muslims of that region can't defend their religion, life, and honor, then Jihad becomes obligatory on the Muslims adjacent to them, and if even they are not able to do so, then Jihad becomes obligatory on all the Muslims from the



East to the West, and they have to defend the Muslims who have been attacked, as Imam Ibn al-Hummam said in Sharh Fath al-Qadir [4/280, 284]: "Jihad is one of the religious obligation. No matter whether the Amir, who is demanding the Muslims (to march forth), is just or fasiq, Jihad becomes obligatory upon all the people in that region. If they are not sufficient for this, then it becomes obligatory upon those close to them. And if those in proximity do not suffice or they become lazy or disobedient, then it becomes obligatory upon all the Muslims in the east and the west."

Also, Ibn 'Abidin, one of the greatest jurists of the Ahnaf, said in ad-Dar al-Mukhtar [124/4]: "If there is a Nafir (i.e. announcement of obligation of jihad), then it is obligatory on those who are close to the enemy. Then for those who are behind them at a distance from the enemy, it becomes Fard al-Kifaya, as long as they have the excuse for abandoning Jihad, meaning those closer to the enemy don't need them. But if they become incapable against the enemies or not incapable but become lazy and do not resist, then it becomes obligatory upon those closer to them just as prayer and fasting are obligatory. It is not permissible for then to abandon it. Then, it becomes obligatory upon all people in the east and in the west in the same way."

Also, Shaykh al-Islam Ibn Taymiyyah (rh) said in Majmoo' al-Fatawa [359/28]: If enemy attempts to attack the Muslims, then it becomes obligatory to repel them on the people who have been attacked and also on other Muslims in order to help them, as Allah Azzawajjal says: {And if they ask you for help in religion, then it is obligatory upon you to help them, except against a people between you and whom is a treaty} [Al-Anfal: 72].

So, from the above sayings, it is understood that when the infidels attack a Muslim land and the Muslims of that area are unable to defend themselves, then it is the duty upon the neighboring Muslims and the Muslims of the whole world to defend them and fight against the infidels.

So now we ask the Amir as-Shayateen of Taliban, whether the Muslims of Palestine will be able to confront the Jews and liberate Jerusalem, and protect their honor, property, and life? Never, rather the Palestinian Muslims have have been repeatedly chanting for your help, waving your flags, but you have put American eye-covers on your eyes and American ear-plugs in your ears. Is the condition of the Uyghur Muslims of China unknown to you? The communist Chinese are literally roasting them in the fire, do they have the ability to free themselves?!

Don't you know that the Muslims of Burma are being slaughtered like goats, do they have the ability to defend themselves?! And the same is the situation with the rest of the Ummah.

Therefore, when it is beyond the capacity, it is clear in the sayings of your jurists that it is obligatory upon the Muslims in proximity and then those in other parts of the world to defend them. So, how do you say that Jihad is Fard al-Kifaya beyond Afghanistan?! Don't texts of the Quran and Sunnah make you feel ashamed- the texts that brought the parable of single body for the Islamic Ummah in terms of supporting each other. Allah Subhana wa Ta'ala says: {The believers are but brothers} [Al-Hujurat: 10] He Azzawajjal also says: {The believing men and believing women are allies of one another} [At-Tawbah: 71]

Also, Allah Azzawajjal says: {And if they ask you for help in religion, then it is obligatory upon you to help them} [Al-Anfal: 72]

Also in the hadith: 'Abdullah bin 'Umar (ra) narrated on the authority of the Messenger of



Allah # that he # said: "The Muslim is the brother of the Muslim, he neither oppresses him nor leaves him to the enemy." [Sahih al-Bukhari: 6465]

So the conclusion of this discussion is that today Muslims in every country are under the attacks and persecution of the infidels, and it is beyond the capacity of the oppressed Muslims to defend themselves and others. So. until the entire Islamic world is liberated from the grip of the infidels, jihad is individually obligatory upon the entire Ummah. As long as a Muslim prisoner is in the prison of the infidels, Jihad is obligatory.

Jihad or not?!

The Taliban militias have no other reason, so now they have come up with the excuse that we do not fight against the disbelievers because our strength and power are not equal to that of the disvelevers! First of all, it has been already proven that now Jihad is Fard al-'Ayn upon the Ummah irrespective of men and women, young and elderly. All will have to strive according to their capacity.

But let's come to the issue, that is whether equality of power is a condition in proactive Jihad or not. Alhamdulillah, the chapter of Jihad is based on



As long as a Muslim is under the torture and persecution of the infidels, the duty of Jihad with the infidels will be the same throughout the Islamic world. And it is Fard al-'Ayn as long as even one Muslim is in the captivity of the infidels.

The second issue is whether the equality of power of the infidels and the Muslims is a condition for the Qur'anic texts and the Secrat of the Messenger of Allah ##.

The history of Islam is a testimony that in the wars with the disbelievers, there were always fewer means and less Muslims than the infidels, but Prophet Muhammad Muhammad and the Khulafa did not give up jihad due to this.



Allah the Exalted says: {How many a small company has overcome a large company by the permission of Allah. And Allah is with the patient} [Al-Baqarah: 249]

These verses are a rule and foundation for the believers, and these reject those thoughts and ideas that equality of men and equipment is a condition in war, or equality of power is a condition for Jihad. And all these can hardly become excuses that we are weak, we have far less manpower against the enemy, we have no territory, the entire earth is occupied by the enemy, we do not have air power, we do not have nuclear weapons or cruise missiles, etc. Therefore, Jihad is not obligatory on us!

These lame excuses put forth by those who are either consciously implementing the enemy's plan or are cowards and afraid of going to the hot battlefield of Jihad. Those who say so are the contractors of kuffar and want their followers to stay away from Jihad and cooperate with the kuffar, so their fatwas are deviated from the teachings of Quran, Sunnah, wisdom, and sound intellect. Now they have American support, as they receive weekly packages of dollars. If they don't give such a fatwa, then how will they get financed? Allah Almighty has not promised His faithful servants His support due to the abundance of people, but He Azzawajjal has counted good deeds as the means of His support, which is not sought by Taliban. But it is the mujahidin of the Islamic State who adopt the means for the nusrah of Allah Azzawajjal, then He Azzawajjal will help them and give them victories, because they are engaged in a war with kuffar, murtaddin, and mushrikeen of the whole world. They do not rely on the abundance of their companions and the strength of their equipment, but they are cautious about their belief and good deeds; how strong and great they are!

Dear brothers! The situation of Ghazwa Hunain is right infront of you, when the Muslims boasted

about their multitudes and said that today we are definitely going to be victorious. Then what did Allah Azzawajjal say?

The Most High said: {Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing} [At-Tawbah: 25]

On the day of Hunain, the Companions became unmindful of Allah's nusrah on the day of Badr, as they relied on their numbers, that is why the Lord of the worlds disavowed their reliance on their numbers, saying: {...when your great number pleased you, but it did not avail you at all}

Allah the Exalted has pointed to this matter that the main emphasis should be given in strengthening and increasing Imaan and determination, other than sole reliance on means and number.

If Imaan becomes stronger, Allah the Lord of the worlds, makes up for the inadequacy of means and number of fighters. In the past battles, He Azzawajjal also sent such creatures to help the mujahidin that were not visible to the human eyes, but the effects of the war were clearly perceived by those who took part in those battles. And also in the future, if the mujahidin adorn themselves with the jewel of faith and complete the means of the nusrah from Allah Azzawajjal, then He the Exalted will send angels to help them just like He sent on the day of Badr, In Shaa Allah.

In Hunain, when the Companions turned back to their shortcomings and paid attention to Imaan and Tawakkul on Allah, He Azzawajjal said to them again:

{Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the



recompense of the disbelievers} [At-Tawbah: 26]

If we look upon the Secrat of Prophet , there is a lesson for those with wisdom and deep sight that Allah's nusrah is not dependant on the abundance of equipment and figures:

Let's bring some examples from the Secrat: 1: Battle of Badr al-Kubra:

This battle is called the first battle in the history of Islam and the dividing line between haq and batil. It was not defensive Jihad, rather Prophet Muhammad took action. Both number and means were not even in a third of what disbelievers had. They were three times more in persons and means than the Muslims, and it appeared in the hadith: Narrated By Al-Bara: "The Companions of (the Prophet) Muhammad who took part in Badr told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer." [al-Bukhari vol.5, book 59, no. 293]

It is known from the collective narrations that the Companions were around 313. There were 70 camels and 2-3 horses with them, one of which was with Zubair bin Awam (ra) and the other was with Miqdad bin 'Amr al-Kindi (ra).

On the other hand, regarding the number and resources of the disbelievers in Badr, as written by Ahl as-Seerat, there were 1000 thousand men, 700 camels, and 200 or 400 horses.

It is mentioned in the hadith that the Messenger of Allah said about the strength of Quraysh: "They were a thousand, and each camel is for hundred. (i.e. a camel was slaughtered for every hundred people)." [Musnad Ahmad]

So, it is understood that if equality of strength were a condition for proactive Jihad, then Messenger of Allah would not have done this

battle.

2- Also, regarding the battles fought by Prophet after Badr, or the battles fought by the Companions fought after he passed away, such as the battle of the Mutah, the Battle of Yamama, and other such battles, if one studies them, he knows that the Muslims were outnumbered by the enemies in terms of both equipment and men, but such inadequacy was never the concern of the Companions. Instead, they adopted the best possible means within affordability, and put their trust solely in their Lord and attacked kuffar, and our Rabb granted them victory. Had it been only a matter of equal power, then Shari'ah wouldn't have emphasized so much on patience, stability, and perseverance during jihad. Can you give an example of a major war in which the strength and equipment of the Muslims and the disbelievers were equal?

Think about of all the major battles from Badr and Uhud to Qadissa and Yarmouk, in which of them, did the Muslims enjoy the equality of combat capabilities with the disvelevers?

Taliban, however, sold their Imaan for wealth and power. Therefore, it is important for those materialistic servants to ensure equality of strength and means for confronting with the parties of kufr.

Our message to the sold-out Muftis of Taliban! Yesterday, when you made use of the feelings of your peers in order to grab power today, when you kept this war business hot, where was the balance of your power with the infidels at that time? Actually, your tongues are now in control of the infidels who maneuver them as they wish. You have subordinated the principles of the religion to your desires. So not only did your Mufti issue a fatwa forbidding Jihad on behalf of the Dar al-Ifta of the international powers, but also when you were put in the power of Afghanistan, on the very first day, your spokesman announced



that: "The Islamic Emirate harbors no enmity with anyone, now the war has ended." The statements of this Taliban Muftis and Mullah Yagoob are all based on the secret decree of the hidden Mullah Haibatullah, who announced the end of Jihad outside the territory of Afghanistan and declared the same as forbidden in Pakistan. But when this secret decree was published, out of shame, the spokesman went to the media and said that their Mullah Haibatullah did not give any such order. So he was asked that which order did Mullah Yaqoob deliver to the subordinates, meaning they are not allowed to go outside Afghanistan (i.e. Pakistan) to fight, since it is just a worldly fighting, not Jihad. So, which sources your Muftis are issuing fatwas from? In any case, just as the Taliban are weaker in terms of faith and modesty, they are also deprived of ghayrah. They don't have any shame and are ignorant of the religious values. As their tongues undergo transformation on daily basis, so do their color and standards. But let's come to this, can Jihad be forbidden with the fatwa of this Taliban Mufti? Since, Mullah Haibatullah is their Amir and the Taliban obey his commands and prohibitions, we ask them some questions.

Is it possible for an Amir to abandon Jihad in the whole world forever?

Never!

And is Haibatullah the ruler of the entire Ummah disobeying whom people will become sinners?

Never!

And have all the infidels stopped fighting and persecuting Muslims, or have they accepted to pay Jizya, so that Jihad against has become forbidden?

First: This fact is not hidden from anyone that the Americans made the Taliban to accept the decision of abandoning Jihad in the name of peace agreement. Now Taliban has no authority over their fatwas; they wear the cloak of Shari'ah but they get permission

from the Americans before doing anything. So, the Taliban put an end to Jihad at the behest of the Americans. While the reality is that, the Lord of the worlds has not given the Amirs the authority to suspend Jihad forever. Jihad will continue, until the power and state of the infidels exist in the world, until they don't lay down their weapons against the Muslims, until they give up persecuting the Muslims. Allah Subhana wa Ta'ala said: {Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors} [Al-Baqarah: 190]

This verse is a clear evidence that Jihad is obligatory upon the Muslims as long as kuffar fight against them. And today it is no secret that the infidels are at war with the Muslims all over the world, so why don't these Taliban militias feel ashamed seeing these verses?! Also, as long as a single Muslim is in prison of kuffar, Jihad is obligatory upon the Muslims. Allah Almighty said: {And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"} [An- Nisa: 75]

Aren't many sisters of the Ummah, including 'Aafia Siddique, in the prisons of the infidels?!

Is the situation of Uyghur and Rohingya Muslims hidden from those who announced the abandonment of Jihad!

So, lets at least accept that slavery is so disgraceful that it takes away modesty, religion, dignity, and honor from a person!

Let's listen a little to the sayings of the scholars of the Ummah, what tolerance they have from the Qur'an and Sunnah regarding ending the war with all the infidels. Imam al-Khattabi (rh) wrote: "It is not permissible



for a Muslim to provide general security to a group of disvelevers. If he does that, his security is not permissible, because that leads to the disruption of Jihad.

So, it's not permissible." [Ma'alam as-Sunan: 224/2] Also, scholars have quoted from Imam Mawardi that he said: "It is not permissible for an Imam (leader) to conclude a truce on unjust terms that the Shari'ah has prohibited." [Al-Hawi al-Kabeer: 356/14]

Among the those prohibited terms (according Shari'ah) is that the Imam makes peace with the disvelevers, abandoning Jihad and fighting forever. Also, regarding human shileds, the scholars said that although Muslims or women and children of the infidels should not be targeted, but if the infidels use them as human shields, even in that case, it is not permissible to abandon Jihad, even if they are killed. This is because not fighting them means abandonment of Jihad, and it is not permissible: Imam Ibn Qudama (rh) said: "And [Even] if the infidels use women and children as human shield in the battle, it is permissible to shoot them, but the actual target should be those who are fighting. Prophet shot them (the infidels) with cannons. There were also women and children with them, who were impeding the attack of the Muslims and such could lead to the suspension of Jihad. This is because, if they knew (that the Muslims are not going to kill children and women in the war), they would have used women and children as shield, so Jihad would have been stopped." [Al-Mughni: 298/9] Therefore, from all these sayings of the scholars, it is clear that it is not permissible for the Imam to offer peace to all the infidels of the world and stop doing Jihad, and such a person (Imam) can't prove his Imaan in Allah.

Conclusion

In the end, we draw the attention of the Muslims

of the world in general and the Muslims of Afghanistan in particular, today the Taliban authorities issue a fatwa banning Jihad all over the world with a view to preventing those who attack the worst infidels in the disbelieving countries to free their believing brothers and sisters, and to take their revenge on the infidels. Forbidding such believers from Jihad is not a normal thing, rather such people who prevent themselves and others from acting upon Shari'ah are called Taifah al-Mumtani'a, and the Shari'ruling on them is a postasy according to the consensus of the Companions. Shaykh al-Islam Ibn Taymiyyah (rh) said: "Indeed, the Companions and the Imams after them all agreed to fight against those who denied zakat, even if they prayed for five times a day and fasted in the Ramadan, and there is no doubt regarding these people that they were murtaddin, and the Sahabas fought with them [even] for denying to pay zakat, although, they didn't deny the obligation of zakat, as commanded by Allah." [The Great Fatwas of Ibn Taymiyyah, vol. 3, p. 5411

So, the conclusion is that the infidels have not given up fighting the Muslims!

Nor have they yet released all the Muslim prisoners from their prisons!

Rather, they are still engaged in war with Islam and Muslims!

Neither they have agreed to pay Jizyah, nor have they accepted the holy religion of Islam yet, so fighting against such infidels is obligatory, and any group or congregation that prohibits ordinary Muslims from doing Jihad and becomes an obstacle in that, it executes the infidels' project of abandoning Jihad, and such a faction is called Taifah Mumtani'a, they are ruled as murtaddin, and killing them is obligatory. Our final prayer is peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and Companions.

